

**SOCIO-RELIGIOUS DISCOURSE OF THE CONUNDRUMS OF TRADITIONAL
EDUCATION IN CONTEMPORARY IGBO SOCIETY, NIGERIA**

BY

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**DEPARTMENT OF RELIGION AND HUMAN RELATIONS,
NNAMDI AZIKIWE UNIVERSITY
AWKA- NIGERIA**

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**A DISSERTATION SUBMITTED TO
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IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR
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**FACULTY OF ARTS
NNAMDI AZIKIWE UNIVERSITY, AWKA- NIGERIA**

MAY, 2017

CERTIFICATION

I, IBEZIM, IJEOMA GRACE, with Reg. No.2013097007F, hereby certify that this dissertation is original and has been written by me. It is a record of my research and has not been submitted before in part or full for any other diploma or degree of this university or any other institution or any previous publication.

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APPROVAL

We ratify that this dissertation carried out under our supervision, has been examined and found to have met the regulations of Nnamdi Azikiwe University, Awka. We therefore approve the work for the award of doctor of philosophy (PhD) Degree in Religion and Human Relations (Religion and Society).

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DEDICATION

This research work is dedicated to my mother Mrs. G.O. Ibezim and in memory of my father late Mr. M. N. Ibezim.

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I am very grateful to God, the creator and giver of life, for his guidance, protection and sustenance throughout my academic pursuit. Indeed He is a covenant keeping God that has the final say in my life. To the omniscient God, be all the glory and honour for the inspiration to carry out this research and for making the study a success. I earnestly thank my amiable and dedicated supervisor, Prof. J. E. Madu who through his constructive advice and relentless efforts helped me to accomplish this research.

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THE 21 LOCAL GOVERNMENT AREAS**

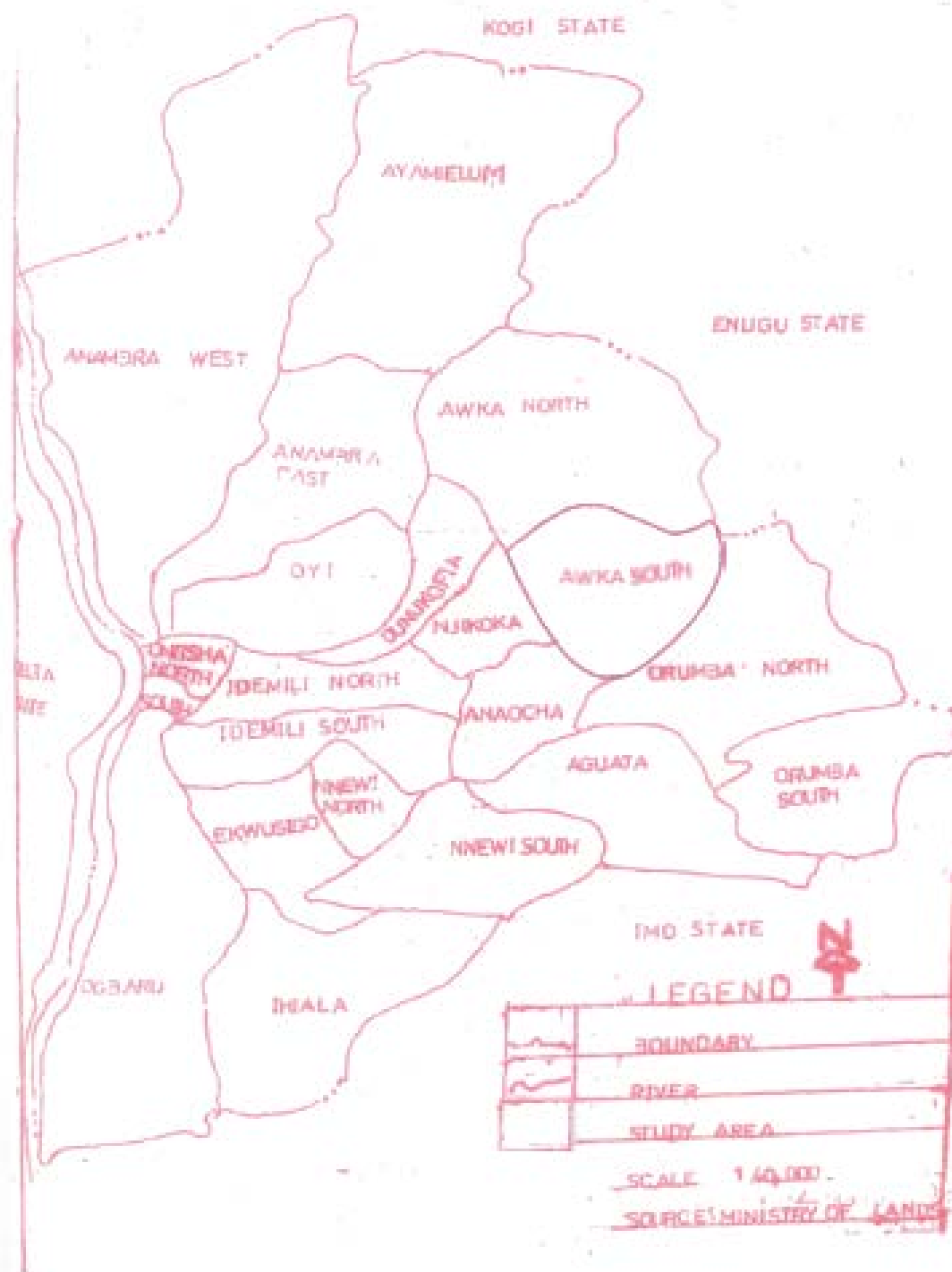


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ABSTRACT

The socio-religious discourse of the conundrums of traditional education in contemporary Igbo society is based on the premise that Igbo traditional education is in progressive decline and something urgent must be done to revitalize the educational system. The objective of the research work is to highlight the influence of western culture on Igbo traditional education and the socio-religious problems the Igbo imposed on their traditional education in contemporary Igbo society. The study examined the relationship between Igbo traditional education and Igbo socio-religious life in pre-colonial and contemporary Igbo societies. The study is a qualitative research, while methods of data analysis were sociological approach, culture area approach and comparative approach. The study is anchored on functionalism theory especially Durkheim's theory of collective conscience. Findings show that Igbo people contributed to the socio-religious problems of their traditional education. Code-switching by Igbo-English bilinguals, acculturation and negligence of Igbo morality were among the socio-religious problems the Igbo imposed on their traditional education in contemporary society. It was discovered that the Igbo iconoclasts were engrossed in western individualism to the detriment of Igbo community consciousness. The study disclosed that western religion and education have adverse effects on Igbo traditional education. However, the researcher recommends the introduction of moral education curriculum centred on Igbo socio-moral values for students in Igboland and the revitalization of Igbo traditional education by establishing centres for traditional entrepreneurial studies in Igboland.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Education is one of the means of bringing about a relatively permanent change in human behaviour. It is the process of acculturation through which an individual is helped to develop his potentials and participate productively in the society. Ashely (cited by Agbo, 1993) points out that every human culture has provided some form of education through which its cultural heritage is transmitted to the young people so as to prepare them as members of the society and to uphold their identity. Indeed, African traditional education existed in African societies prior to the advent of western education and it was for the induction of members of the society into activities and modes of thought that were considered worthwhile. In Nigeria, Igbo cultural heritage and identity were preserved and transmitted from one generation to another through traditional education.

In the light of the above, one can say that Igbo traditional education is a means of training children and young persons in Igbo cultural or socio-religious values which include the material and non-material aspects of culture. Igbo traditional education is a hereditary type of education that was functional in the traditional society because it provided the needs of the society. In fact, Igbo traditional education hinges on the Igbo world-view and religion. It promotes Igbo socio-religious values such as belief in God, the sacredness of life and community, Igbo language and identity.

Its subject contents include farming, weaving, fishing, cooking, carving, environmental management, iron smelting, gold-smithing, woodwork, moral education, health and civic education. Children and young adults learn by doing,

imitation, observation, demonstration, recitation and a prolonged period of apprenticeship to a master. Precisely, Udechukwu (2012) points out that in Igbo traditional education, young persons are trained in different areas such as character formation, physical training and intellectual training in order to produce educated individuals in the three domains of education namely cognitive, affective and psychomotor domains. Igbo traditional education in pre-colonial Igbo society was strictly utilitarian. Men and women rooted in Igbo cultural values were produced through the educational system, but the unprecedented changes experienced in contemporary Igbo society rendered traditional education ineffective in preserving Igbo cultural values.

In contemporary Igbo society, it has been observed that the unorganized and unsystematic nature of Igbo traditional education with no designated students and trained teachers, no time-table and learning centres have contributed to the progressive decline in Igbo traditional education in contemporary society. Many of the Igbo embraced western religion to the detriment of Igbo traditional religion which reinforces traditional education. Some Christians of Igbo extraction are boycotting new yam festival which is a religious festival aimed at transmitting Igbo cultural values to young adults. Again, the character formation, moral education, intellectual training and even vocational aspects of Igbo traditional education are neglected in contemporary Igbo society. For instance, sex taboos and the demands for virginity before marriage, which were parts of Igbo moral education in traditional society, appear to have been abandoned.

The traditional means of generating incomes such as hunting, palmwine tapping, blacksmithing, mat making, and farming, which are the vocational aspects of Igbo

traditional education, are near-extinction. For instance, the Awka blacksmithing industry is near- extinction probably not because there are no elderly parents to impart the knowledge to the youth, but because it is now reckoned as a humiliating occupation.

The instruments for traditional music and dance such as *ogene* metal gong, *ekwe* wooden gong, *igba* talking drum, *oja* the flute all of which are recreational aspects of Igbo traditional education, have been neglected and are about to be replaced by modern instruments.

In contemporary Igbo society, traditional education is no longer a way of life and a community affair probably because of the decline in the collective and utilitarian nature of Igbo traditional education. The communal training of the children and extended family influence in transmitting Igbo socio-moral values have been looked down upon as out-moded. Parents and elders who are the teachers of Igbo traditional education are no longer effective in transmitting Igbo cultural values to their children.

The methodology for Igbo traditional education is in progressive decline. Traditional education in contemporary Igbo society is the type where children no longer play in moonlight or sit around the fire place in the evenings to listen to stories narrated by family heads or elders that promote the value of respect, integrity, peace, love, unity and hospitality in the community. Igbo traditional education in contemporary society is the type where children acquire Igbo cultural values of hard work, generosity and respect for elders through the study of Igbo language in schools and television programmes such as tales by moonlight of Nigerian Television Authority.

Traditional education in pre-colonial Igboland encouraged young learners to know the family history, village, and tribe history which make them responsible members of the society. But in contemporary society, the study of local history or family history and village history for educating the young learners in modern Igbo society has being pushed aside. Young learners spend much time studying foreign history, foreign movies, cartoon and video games which mar their traditional educational opportunities.

The educators such as the family heads and parents are ineffective in the use of indigenous Igbo proverbs and folk tales in education of the children and young adults in contemporary Igbo society. Majoni (2014) explained that some of these methodologies were outdated and not suitable for the modern day Igbo youth, who depend more on television, play stations, video games and the internet for entertainment and learning.

To many people in the contemporary Igbo society, the various means of enforcing morality in pre-colonial Igboland such as ostracising and religious sanctions such as oath-taking with *Ofo* which Igbo traditional education stands to preserve are obsolete and, therefore, should be replaced by western style. The series of rituals and sacrifices which were ways of moral reformation in traditional society are adversely influenced by western religion. Traditional medicines which were the platforms through which human life was preserved and protected in the traditional Igbo society have been modernised.

Moreover, the Igbo appear to be at the verge of losing their identity, in the sense that the medium of instruction in Igbo traditional education which is the Igbo language is gradually going down. Another important aspect of Igbo traditional

education as made manifest in the traditional dresses have been neglected, only to be remembered on cultural days. Greetings which are signs of respect and part of the scope for character development in Igbo traditional education are mostly done in western style. For instance *iboola chi*, meaning good morning, is hardly used by Igbo people in contemporary times.

In the light of the above state of affairs, one can see that Igbo traditional education today is admixture of western religion and culture, and if these are allowed to thrive unchecked, then sooner or later Igbo identity and personality would be lost. This will usher cultural barrenness, loss of community spirit and solidarity and loss of the sense of preservation and enhancement of human life. The researcher is worried because the loss of Igbo identity and personality will tantamount to the extinction of the Igbo nation. However, the researcher is hopeful that the conundrums of Igbo traditional education in the society today will be minimized when Igbo people understand the meaning and relevance of Igbo traditional education in the contemporary society; and when Nigerian government especially the curriculum planners modify the curriculum for teaching Igbo language in Igboland.

1.2 Statement of the Problem

The above background study informs a thorough investigation into the problems of Igbo traditional education in contemporary Igbo society. Many scholars have accused the white men of bastardizing Igbo traditional education. But if the white men were the cause of the problem, what happens now that the white men have gone? If Igbo people do not believe that Igbo traditional education is outdated instead of a tradition or way of life?

Consequently, the changes in Igbo socio-religious life as manifest in communal training of children, communal festivals, traditional occupations and traditional ways of enforcing morality which promote traditional education in pre-colonial Igboland contributed to the decline in Igbo traditional education in contemporary society. The adverse influence of western religion on traditional religion and the Igbo social life which reinforced traditional education in traditional society rendered Igbo traditional education ineffective in preserving Igbo cultural values in contemporary society. The influence of western culture on Igbo traditional education has created some problems associated with the medium of instruction, confusion in content, scope, and decline in community consciousness which have not been adequately addressed by students of religion and society. However, the research problems are precisely, stated as follows;

The researcher is worried that Igbo traditional education is reckoned as primitive education in contemporary Igbo society despite the fact that it is an educational system that hinges on the Igbo worldview and culture.

The researcher is worried that the unprecedented changes experienced in contemporary society have adverse effects on the place of Igbo socio-religious life in promoting traditional education in contemporary society.

How has western culture influenced Igbo traditional education in contemporary society?

The researcher is also worried that many Igbo people are iconoclastic with Igbo culture and tradition in contemporary society.

1.3 Purpose of the Study

The purpose of this study is to state the socio-religious problems of Igbo traditional education in contemporary Igbo society. Specifically, the objectives of the study are:

To explain the meaning-content of Igbo traditional education, and its relationship with the Igbo worldview and culture.

To state how the changes experienced in contemporary society influenced the Igbo socio- religious life in reinforcing Igbo traditional education.

To highlight the socio-religious effects of western culture on Igbo traditional education in contemporary society.

To also measure how much the Igbo themselves have contributed to the socio-religious problems of their traditional education in contemporary Igbo society.

1.4 Significance of the Study

The research problems warrant investigation because Igbo people all over the country, especially those residing in Igboland benefit from the study by having a re-orientation on the need to preserve Igbo cultural identity through Igbo traditional education.

The study helps the department of Religion and Human Relations to create more areas of specialization from the study of religion and society.

The study helps teachers of religious studies and school counsellors in Igboland to address culturally related problems among students in schools and higher institutions, since Igbo traditional education hinges on Igbo world view and culture.

Findings of the study have the advantage of providing the Ministry of Education especially curriculum developers with adequate information in developing curriculum for moral education and the major obstacles to traditional entrepreneurial studies in Igboland.

The study is a contribution to knowledge, since it would serve as the most recent research for students in the department of Religion and Human Relations in identifying the relationship between religion and education in traditional and contemporary Igbo societies.

1.5 Scope of the Study

The study is limited to the contemporary Igbo society, and it covers the socio-religious discourse of the conundrums of Igbo traditional education in contemporary Igbo society. The study points out the relationship between Igbo socio-religious life and Igbo traditional education in traditional and contemporary societies. The study also discloses the socio-religious effects of western culture on Igbo traditional education, and the socio-religious problems the Igbo imposed on their traditional education in contemporary Igbo society especially among the Igbo residing in Anambra State.

1.6 Methodology

The study is a qualitative research. According to Osuala (2005) qualitative research is centred on subjective evaluation because it deals with the validity of meaning, human value, cultural belief, structures and holistic analysis. Ejizu (2013) confirmed that a qualitative study does not make “use of statistical methods and certain formulae for data collection, collation and analysis but on argumentation that rigorously and strictly adheres to the rules of logical syllogism and coherence” (p.5).

This suggests that in a qualitative research, the data are in the form of words rather than numbers and these words are systematically stated.

Instruments for data collection include: primary and secondary sources. Primary data come from simple observation and personal communication, while secondary sources are derived from textbooks, journals, government publications, unpublished works and information retrieved from the internet.

Moreover, secondary sources were useful in reviewing ideas and contributions of earlier researchers and scholars relating to the study, while personal communications disclosed people's opinions on the socio-religious problems of Igbo traditional education in contemporary society. Simple observation was useful in disclosing information as they are being observed by the researcher, while data collected were interpreted using the sociological, culture area approach cum comparative method of data analysis. Sociological approach was employed to disclose the place of religion in traditional education since it is concerned with the role of religion in making a group cohesive.

According to Madu (2008), culture area approach is based on the principle that communities are both macro and micro in cultures and to study the religion of any community for instance, it is necessary to study both the macro and micro in cultures. He added that the Igbo of Nigeria is made of four sub-units which have different sub-cultures though all share a common heritage, for example the Igbo Language. Thus, culture area approach was employed to delineate the socio-religious problems of Igbo traditional education in contemporary Igbo society since culture area approach states that communities are both macro and micro in cultures and all the sub-cultural zones in Igbo speaking states share a common heritage, for instance Igbo Language and

traditional education that hinges on the Igbo worldview and culture. Ibeh (2008) asserted that subculture is a culture existing within a large dominant culture and members of a subculture participate in the dominant culture while at the same time engaging in unique and distinctive forms of behaviour or micro culture. The comparative method was adopted to identify the similarities and differences between traditional education in traditional and modern societies.

1.7 Definition of Terms

The relevant key words that formed the research topic are explained or defined in this section. These words are; traditional, education, Igbo, traditional education, Nigerian traditional education, socio-religious, conundrum, society and contemporary society.

1.7.1 Traditional

Onyeidu (1999) maintains that traditional deals “with the primal way of life in Africa which is based on time honoured customs and traditions handed down from one generation to the other” (p.13). According to Madu (1997), the word “traditional means following or conforming to an established way, such as a long accepted code of morals, or a well known order of procedure handed down from the past” (p.132). Thus, the above definitions will form the operational definition of the word “traditional” in this study.

1.7.2 Education

Unachukwu (2003) defines education “as the process of gaining knowledge” (p.13). Fafunwa (cited by Nmah, 2003) defined it “as aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the society in which he lives” (p.188). Agbo

(1993) pointed out that the “Igbo word for ‘education can be understood in the context of such words as *Nkuzi*, *Mgbazi*, *Omumu* (nouns). He also explained that ‘to educate’ or ‘to teach’ a child or person something in Igbo setting is translated as *ikuziri* or *igbaziri* madu ife”(p.42). Baker (cited by Majoni, 2014) defined education “as all those processes of learning which enable a person to acquire skills, behaviour, knowledge, values and norms which are considered necessary to live a happy and successful life in the society to which he belongs” (p.65). Aguba (cited by Udechukwu, 2012) said it is a continuous process of transmitting worthwhile customs, values, skills, morals and norms of a people from one generation to another. Thus, the definitions given to education by Nmah (2003), Agbo (1993), Majoni (2014) and Udechukwu (2012) will be applied as the operational definition.

1.7.3 Igbo

The word Igbo deals with Igbo territory and a language spoken by the original inhabitants of the territory. It involves the geographical location of Igboland, the Igbo people and their mother tongue. The Igbo are one of the largest ethnic groups in Nigeria. They speak one language known as Igbo language, although there are dialectal differences. Nzomiwu (1999) confirmed that “Igbo people live in the tropical region of Africa. Majority of them live in Anambra, Abia, Imo, Enugu and Ebonyi States of Nigeria. They live also in parts of Delta and Rivers States” (p.1). Udezo and Nweze (2012) averred that Igboland is the home of the Igbo people and it is made up of rural and urban areas. The Igbo heartland or core states are found in Southeastern Nigeria such as Anambra, Abia, Ebonyi Enugu and Imo states.

1.7.4 Traditional Education

Udechukwu (2012) pointed out that traditional education is a continuous process through which the basic skills, attitudes and cultural values of a people or defined group of people are transmitted to their young ones to enable them function effectively in the society. According to Nwuzor, Igboabuchi and Ilorah (1998), traditional education is not western education or formal koranic schools but education which each Nigerian community has handed down to its succeeding generations. It is a way of bringing up of a child or young persons in the ways of his native culture. According to National Teachers' Institute (2011a), the traditional education system in Nigeria is life-long in nature and it laid much emphasis on social responsibility, job orientation, moral values or character formation that would help individual members of the community function effectively in the society. Traditional education ensures a peaceful transition from youth to adulthood, and creates an understanding between generations for the proper roles of members of the society. Therefore, the definitions given to traditional education by Udechukwu (2012) and Nwuzor, Igboabuchi and Ilorah (1998) National Teachers' Institute (2011a) will be applied as the working definition.

1.7.5 Nigerian Traditional Education

According to Arinze (1998), "before the advent of western or the arabic formal education into Nigeria, the traditional Nigerian society had realized the importance of education and so had education programmes deliberately designed for the education of its children, youth and adults" (p. 16). The education was known as Nigerian traditional or indigenous education. Nigerian traditional education was the education which each Nigerian communities handed to its succeeding generations, mostly

through oral literature, cultural symbols, apprenticeship system and so on. Nwuzor, Igboabuchi and Ilorah (1998) noted that Nigerian indigenous education is old as Nigerian societies. It is a continuous education aimed at preserving and transmitting the cultural values of each ethnic group from one generation to another generation. It exists in contemporary society in different communities. In Yoruba and Hausa Communities, it is known as Yoruba traditional education and Hausa traditional education respectively. In Igbo community, it is known as Igbo traditional education. According to Ibenacho (2004) Igbo traditional education is the traditional means of teaching and learning prior to the advent of western education and Islamic schools in Igbo society, and it involves the transmission of wisdom, skills and Igbo cultural values. Igbo traditional education is an indigenous education aimed at ensuring the survival of Igbo world view and cultural values. Thus, the above definitions will form the operational definition of Nigeria traditional education in this study.

1.7.6 Socio-Religious

Uche and Agunwa (2011) said that religious is an adjective of religion. It refers or relates to religion either as a particular religion or religion in general, while “socio” is connected with the society. Thus, Igbo traditional education warrants a socio-religious discourse since Igbo worldview is a socio-religious worldview.

1.7.7 Conundrum

Conundrum is a confusing problem that is very difficult to solve. Hence the socio-religious discourse of the conundrums of Igbo traditional education will unfold both social and religious aspects of the confusing problems the Igbo imposed on their traditional education in the contemporary Igbo society. This is because Igbo traditional education and Igbo socio-religious life are interwoven.

1.7.8 Society

Igwemmar (1989) stated that a society is “a group of persons organized for some common purpose. The purpose of the organization must not be ephemeral in its nature” (p.22). This implies that an individual cannot be a society, rather a group which must be capable of existing longer than the life span of the individual. According to Ekwunife (2001), society means a group of people or a group of interacting people in an organized system within a certain environment. The two main types of societies are homogeneous and heterogeneous societies. In a homogeneous society, members share the same cultural beliefs and values, for instance, traditional society, Igbo community, Hausa community and Yoruba community. Others are pre-colonial society, tribal society and agrarian societies. In a heterogeneous society, members do not share the same culture. Heterogeneous society is pluralistic society with people of different religions and cultural practices. Heterogeneous society include, Nigeria as a nation with more than 250 ethnic groups, modern society, industrial and contemporary societies. Thus, the above definitions will form the operational definition of society in this study.

1.7.9 Contemporary Society

Contemporary is concerned with the present time which is characterized by unprecedented changes in society. It is also part of modern society which covers the colonial and post-colonial periods. Amadiume (cited by Ayika, 2014) noted that the pre-colonial period, pre-1900, is considered by present-day Igbo as the ‘olden days’, when traditional customs were ‘pure and unspoilt’. In contrast, after 1900, including both colonial and post-colonial times is considered as the modern period” (p.74). Thus, contemporary society includes the colonial and post-colonial periods.

1.8 Organization of the Study

The study consists of six chapters. Chapter one delineates the background to study, statement of the problem, purpose of the study, significance of the study, scope of the study, methodology and the definition of terms. Chapter two is the literature review and it is sub-divided into conceptual framework, theoretical framework, empirical studies and summary of literature review. Chapter three is on the Igbo and traditional education in pre-colonial Igboland. Chapter four is centred on Religion and education in contemporary Igbo society. Chapter five is concerned with the socio-religious problems of Igbo traditional education in contemporary Igbo society. Chapter six covers the summary, conclusion, recommendations, suggestion for further research and references.

CHAPTER TWO

LITERATURE REVIEW

This chapter deals with the review of related literature from various scholars and researchers on the subject-matter. Specifically, it is sub-divided into conceptual framework, theoretical framework and empirical studies. The conceptual framework deals with a review of concepts that are related to the study, while theoretical framework highlighted the principles on which the interpretations of the work can be hinged. The essence of empirical study is to find out the areas that have been covered and where there is a gap so as to fill in the gap. Literature review is an essential part of the study. It is very important in disclosing the nature of the research work and the relevance of the study. Thus, information derived from secondary source helps the researcher to highlight the works of earlier researchers that relate to the study.

2.1 Conceptual Framework

The operational definitions of the relevant key words that form the research topic were reviewed in section 1.7, while this section is concerned with the scholars' view on the concepts that are related to the study. The concepts are education, indigenous curriculum, African traditional education, Igbo traditional education, religion and culture. The concept help to throw more light on the scholars' views on the meaning, the nature of Igbo traditional education, the scope of Igbo traditional education and its relevance in Igbo community.

2.1.1 Education

Education is a concept that has been interpreted in different ways by different people. Oriaifo (2005) described education as agent of change which serves the

function of preservation of knowledge, skills, social values, tradition and culture of a people.

An in-depth reflection on the above definitions shows that the survival of the culture of a society depends on the type of educational system that exists in the society. This is because education is seen in the above definitions as a means of preserving and transmitting cultures of peoples from one generation to another. Thus, if a society embraced western education, it means that western culture will be transmitted to young ones but, if it is traditional education, the culture of the people has the chances of surviving.

According to Nnonyelu (2009) education is a process of acquiring skills or knowledge through informal or formal educational systems. Informal education is the type of education that enables one to acquire the indigenous or local culture in an informal, unconscious manner in the course of daily living, while formal education such as European education helps an individual to acquire western culture through specialized agencies such as schools, colleges and universities. Expatiating on this view, Agbo (1993) opined that education in its widest interpretation is “the aggregate of all those experiences that enlighten the mind, increase knowledge, fosters insight, develops abilities and attitudes.” (p.11). In its restricted sense, Agbo (1993) went further to say that education is the systematic acquisition of knowledge through recognized agencies and a controlled environment, particularly that of the school, on an elementary, secondary or higher level, in order to attain social competence, and optimum personal development.

According to NTI (2011b), formal education is characterized by full-time attendance, fixed curriculum and fixed organization pattern. Formal education takes place in

primary and secondary schools, colleges of education, polytechnic and universities. Non-formal education is planned education usually outside the framework of the formal educational system. Non-formal education entails recreational education and apprenticeship skill acquisition programmes. Voluntary and part-time participation on the part of the learners are encouraged in non-formal education. Informal education comes about through a number of unplanned circumstances. Children and young adults learn informally from their parents at home and from other members of the society at social gathering.

From the above views, it means that education is a common experience in any human society. It leads to change in behaviour and assists the younger generation to understand the heritage of their past so as to participate productively in the society. The widest interpretation of education gives the picture of educational system with wider curriculum while restricted definition of education deals with a systematic way of acquiring knowledge through the help of well trained teachers and controlled environment. The informal and formal application of education as stated above pave way for indigenous and western educational systems, but it is essential to state that the traditional education has both features of widest and restricted definitions of education mentioned in the above.

On the other hand, Ukeje (cited by Ughamadu, 1992) disclosed three major ways of using the term education namely; as a process, as a product and as a discipline. Education as a process is a means of preserving, and advancing the culture of a people. As a product education means change in behaviour, while as a discipline it is a body of organized knowledge that answers the following questions; what should be

taught? Why should it be taught? How it should be taught? And to whom it should be taught?

A critical examination of Ukeje's contribution on concept of education disclosed that informal education is a process, a product and a discipline. It is a process because it is a means of preserving and transmitting peoples' cultural heritage and identity from one generation to another. It is defined as a product because it is a system of education that brings about relatively permanent change in human behaviour. Thus, it produced men and women who are rooted in traditional cultural values. Education as a discipline implies that it is a body of organized knowledge that answers the following questions:

What should be taught? This refers to the curriculum.

Why should it be taught? This refers to the educational philosophy.

How should it be taught? This stands for methodology.

To whom it should be taught? This suggests the children and young adults.

Moreover, the study of the various scholars' views on the concept of education is also essential in identifying the type of educational system that existed in Africa, Nigeria and Igboland before the advent of the whitemen or colonial masters.

2.1.2 Igbo Traditional Education

In describing the nature of educational systems that existed in primal African societies, Majoni (2014) disclosed that, "the native education Enquiry Report of Southern Rhodesia published that the cultures of African tribes are rudimentary, for they neither have an alphabet nor other means of recording words, numerals or music." (p.64). Majoni went further to say that the African child needed western

education so as to fashion his life, his whole behaviour to the needs of a huge and complicated industrial organization and the marvels of modern science”(p.64).

Majoni’s view implicates African cultures as incapable of operating traditional educational system, and that Africans need western education to produce men and women of noble characters. To correct Majoni’s impression about educational system that existed in African societies, Esu and Junaid (2015) confirmed that African societies were noted for their rich cultural heritage which was preserved and transmitted from generation to generation through a system of traditional education. This system is variously known as indigenous, pre-colonial, informal, tribal, ethnic, or community based education.

National Teachers’ Institute (2011a) confirms that this type of education has existed in Nigeria as in other societies for centuries and it has taught the young adults and children how to behave as members of a group such as peer group, family, clan and community, its cultural values, norms, beliefs, history, tradition and how to produce certain things such as food, clothes, and tools, crafts that are needed for the survival of the society. Indeed traditional education existed in Nigeria before the advent of Islamic and western education. Thus, the type of educational system that existed in traditional Igbo society was known as Igbo traditional education. It is known as a hereditary type of education because it is based on the knowledge acquired by our forefathers which is transmitted to young adults from one generation to another. No wonder Ibenacho (2004) described Igbo traditional education as the process by which the aims, methods and contents of the educational system that existed in traditional Igbo society prior to the western education are transmitted from one generation to another. Ukaonu (1982) pointed out that it is a way of life and a

means of transmitting Igbo cultural heritage to children and young adults from one generation to another. Igbo traditional education is a continuous education through which basic skills, attitudes and cultural or moral values of Igbo people are transmitted to their young ones from generation to generation.

Amandikwa (2009) confirmed that Igbo traditional education flourished in traditional society because it was rooted in the culture, beliefs, norms and practices of the people. Igbo traditional education is inseparable from other segments of life because it is a normal process of day to day living and its medium of instruction is Igbo language. It provides urgent individual and communal needs. Igbo traditional education is an out-of-school education because there where no formal schools for learning, although the homestead and community served as congenial schools where children did not have to travel for teaching and learning to take place. A child or young persons receives this type of education firstly, from his immediate parents, but as the child grew his teachers increased to include other members of extended family, his peer groups, elderly people, master craft men and the entire people of the community. In the views of Ekpe and Mamah (1997) Igbo traditional education is the smooth transmission and continuous preservation of the values and traditions of Igbo society from one generation to another. It is a continuous education aimed at preserving the Igbo cultural identity cum equipping members of the society with necessary skills, attitudes and modes of thought that would help them function effectively in the society.

The foregoing discussion disclosed that Igbo traditional education hinges on Igbo worldview and culture. It is a hereditary type of education that ensures the survival of Igbo socio-religious values such as belief in God, community consciousness,

sacredness of life and community. Therefore scholars' view on Igbo worldview and cultural practices will form part of the concepts in the study of the socio-religious problems of Igbo traditional education.

2.1.3 The Igbo World View

Achebe (cited by Madu, 1997), noted that “different cultures have different ways of ordering their world” (p. 4). He add that each mode is a lens through which man in a given culture views his world. Each culture's lens enables it to see only a certain part of the world but albeit, one which gives meaning to its existences. If one wears a different lens, he would see a different world. (p. 4).

Animalu (cited by Obi, 2012a) described Igbo worldview “as what stands as a people's source of explanations for the ways things are in the cosmos including their theories of illness, death and misfortunes and how human afflictions and problems can be solved” (p.2). Igbo worldview deals with how Igbo people perceive the universe and explain the activities of life. It determines their way of life and how they react to pleasant and unpleasant events of life. Ejizu (2014) noted that community is made up of visible and invisible worlds. The physical world is the visible world, while the invisible world is the abode of the ancestors and divinities. Thus, in Igbo world view the community is made of human beings and spiritual beings and man must maintain a harmonious relationship with the spirit beings to ensure peace and order in the society. The Igbo world view points out that human life is of prime value and should be preserved. Thus, community is one of the agents of traditional education in Igbo land, while preservation of life falls into the categories of health education. An in-depth reflection on the scholars' views on Igbo worldview points out that Igbo

traditional education cannot be separated from Igbo worldview if it must achieve its purpose of preserving Igbo identity.

2.1.4 Culture and Religion

Looking at the scholars' views on culture and Igbo traditional education, Nmah (2012) pointed out that Taylor defined "culture as that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities acquired by man as a member of a society" (p.17). Igbo and Anugwom (2002) maintained that, culture consists of the material and non-material elements. The material culture are those tangible aspects of a people's way of life that can be seen and touched, such as technology, tools, building and other artefacts. While attitudes, beliefs, values, language, art work, customs and so on are non-material aspects of culture.

Arowolo (2010) viewed culture as the collectivity of human activities and general principles that tend to guide ideas of a group of people with shared tradition which are reinforced by the members of the society. According to Okodo (2003b) "the culture of a people is a very important aspect of their life by which they are identified. It is their way of life which they started to practice from the very first time they started to exist" (p. 92).

From the above views, culture is not transmitted biologically but socially. An individual is introduced into the culture of his people through socialization. Members of the society are expected to sustain their cultural practices by upholding their traditional life styles such as the way they eat, worship, marry, art work and so on. On other hand, religion and culture are inseparable. Religion is non-material aspect of culture. Most of the religious values and norms are derived from the culture of the people.

Ibenwa (2014) noted that:

Religion is derived from the latin word as: *Ligare* meaning to bind, *Relegere* meaning to unite or to link and *Religio* which signifies relationship. The etymology of the word religion shows that it is essentially a relationship, a link established between the human person and divine person (p. 148).

Igwemmar (1989) defined Religion as the sum total of truths and duties by which man's relation to God is established. Religion is the relationship between man and the spiritual beings. Man believed that the spiritual beings are more powerful than him. He expressed his total dependent on these beings through worship, sacrifice, prayer and rituals. Man strives to maintain the relationship between him and the spiritual beings by allowing religion to regulate every aspect of human life cum the social institutions. Religion states the guidelines for moral education in all the educational system.

According to Madu (2003), religion means "man's recognition of the existence of a power or powers beyond himself, who as it were, created the universe, sustains, preserves and provides for this universe" (p.46). Ugwu (2002) defined it as "faith and practices involving the relationship between mankind and what is regarded as sacred" (p.2). The three major religious groups in Igboland are African traditional religion, Christianity and Islam. The religious groups reinforce education in contemporary Igbo society. Igbo traditional education is rooted on Igbo traditional religion while western education and Islamic education came with Christianity and Islam respectively.

From the foregoing discussion, culture of a people is their identity which they must preserve if they should survive. No wonder Okeke (1991) described culture as a pattern of human behaviour which is learned by the members and transmitted from

one generation to another through educational systems. In Igbo traditional society, cultural values such as means of preserving human life, how to respect the elders, the use of traditional instruments, how to prepare local dishes, express community consciousness, and ensure harmonious relation between man and the spiritual beings were preserved through traditional education. Therefore, Igbo traditional education is interwoven with Igbo cultural values and any attempt to separate them will result to the lost of Igbo nation.

2.1.5 Indigenous Curriculum

Another related concept to the study of Igbo traditional education is indigenous curriculum. As pointed out earlier in Ukeje's contribution on the concept of education, both formal and informal educations have curriculum since education as a discipline implies that it is a body of organized knowledge that answers the questions of what should be taught, which stands for curriculum. According to Ilonah (2010) the curriculum for traditional education was undocumented and unwritten, but it had to do with the welfare of the individual and the needs of the community at large. Maduewesi (2000) described the curriculum of a school as the formal and informal content and process by which learners gain knowledge and understanding, develop skills and alter attitude, appreciation and values under the auspices of that school. He added that Nigerian indigenous education curriculums are those experiences and activities which the society transmits to the child from generation to generation and it could take formal and informal processes. For instance the curriculum for professional training such as Dibia Afa (Diviner) Iwuchukwu (1967), noted that the training takes about two years of apprenticeship before one can qualify as a diviner. The curriculum involves learning how to be serious to avoid laughing

when the rituals of the ceremonies are being performed. The learner should learn the ancient tribal history. He should be taught the uses and meaning of the Afa apparatus. The young learner must learn the proverbs and terms of the profession. He should be taught the medicinal herbs in the forest and how to use the herbs in treatment diseases.

The study of indigenous curriculum for agricultural education is very essential in this study. This is because agricultural education is an indispensable part of traditional education in traditional setting. Arinze (1998) noted that “agricultural education was a kind of compulsory course which every adult (male or female) must undertake even if one wanted to specialize in any other vocation” (p.17). The indigenous curriculum for agricultural education includes planting of different crops, fishing and animal husbandry. Young adults were taught the soil texture so as to determine the fertile and the non-fertile soil cum crop suitable for particular soil. Grasses and food particles for feeding domestic animals such as fowls, sheeps, cows and goats were learnt. They learnt the different agricultural seasons, methods of planting, weeding and harvesting crops.

Fafunwa (2004) recalled that one of the methods for testing seeds before planting was by putting some seeds in water to identify those that sank and those that did not. Seeds that sank were good, while those that floated were not good for planting. He added that boys were taught how to fish in the rivers and rivulets around their district. They were also taught how to hunt animals in their immediate vicinity for commercial and domestic purposes. Elaborating on the informal and formal training of traditional education, NTI (2011a) asserted that:

The belief among a cross section of the elite community that the traditional system of education is rigidly rooted in informal ways of training is to say the least very

unfair. The system has a clearly demarcated learning experience for each age grade, which culminates into the acquisition of desired values and attitudes, and the specialization of individuals in some specific crafts or vocations. (p.45).

Agada (1991) noted that the curriculum of informal or traditional education in Nigeria varied slightly from one ethnic group to another but to a large extent, the curriculum can easily be grouped under the following:

The development of physical skills

Character development,

Respect for elders, intellectual development,

Vocation acquisition, promotion of cultural heritage

Community participation or the development of the spirit of patriotism. (p.58).

In his own view, Majoni (2014) points out that, the curriculum for informal education is wider than the school activity because it does not divide curricular content into disciplines such as arts, sciences, agriculture, economics but, wedges the children's daily routines and livelihoods of their family and community together, integrating skills and knowledge about all aspects of life into a single curriculum.

This implies that the Igbo traditional education curriculum is rooted in Igbo culture and world view as we maintained earlier. It involves the occupation of the people, their festivals and traditional institutions. The curriculum of Igbo traditional education is full of activities and it helps to produce individuals who are honest and who conform to the norms and traditions of the society. The curriculum covers the welfare of the individual, areas of study and the overall needs of the community.

2.1.6 Scope and Methodology for Traditional Education

More vividly, Fafunwa (2004) stated the following seven cardinal goals of African traditional education thus:

- To develop the child's latent physical skills,
- To develop the child's character and morals,
- To inculcate respect for elders and those in position of authority,
- To develop intellectual skills,
- To acquire specific vocational training and to develop a healthy attitude towards honest labour,
- To develop a sense of belonging and to participate actively in family and community affairs,
- To understand, appreciate and promote the cultural heritage of the community at large. (p.7).

These cardinal goals formed the basis for the scope and features of traditional education in Nigeria. In respect to the scope of Igbo traditional education, Udechukwu (2012) asserted that in Igbo traditional education, young persons are trained in different areas in order to produce educated individuals in the three domains of education namely; cognitive, affective and psychomotor domains. In fact, young adults are trained in different areas such as farming, fishing, weaving, cooking, hunting, carving, mat-making and forging of local farm implements. Therefore the scope of Igbo traditional education include; physical and health education, vocational education, intellectual training, character formation, political and moral education.

On the methodology used for Igbo traditional education, Agbo (1993) pointed out that Igbo traditional education was informal and oral and depended much on observation, imitation, and practical involvement on the part of children or young

adults and that is the reason for the common saying. *Nne ewu na-ata agburu, nwa ya ana-ele ya anya n'onu.* (Which literally, means that; as the she-goat eats grass, her 'child' stands looking at her mouth). This implies that children and young ones learn or acquire knowledge by watching their parents. Young persons learn from their parents, elders, age grades, through cultural ceremonies and public discussions in meeting places like village squares and village meetings.

According to Sifuna (2008) Oral literature constituted an important method of instruction. This includes teaching through myths, legends and folktales. Elders used myths to explain things that were not easily understood. Most of the ethical teachings were given to children through folktales. Folktales help children to learn a lot about human problems, faults and weakness. Folktales are essential in inculcating virtues such as community unity, hard work, honesty and hospitality in children and young adults. He added that elderly people and parents used proverbs in the traditional society to convey precise moral lessons, warning and advice to young adults since proverbs made a greater impact on the mind than ordinary words. Agbo (1991) noted that Igbo people teach their children about charity or character formation by not only allowing or letting them see for themselves through example, but by telling them the stories of generosity and God's kindness to man.

According to Onyiuke and Umezinwa (2012) festivals and ceremonies coupled with traditional music are part of the institutionalized avenues of traditional education. This is because traditional music entertains people and also, serves as a medium for the transmission and encouragement of cultural ideals. Music is an integral part of daily activities. The ceremonies, feasts and festivals which are always accompanied by music are essential for ethical teachings, religious doctrine, spirit of tolerance and

hard work. Akakuru, Nwokedi and Edi (2015) asserted that through cultural festivals for example, wide aspects of cultural values are transmitted to the members of the community. Thus, children and adolescent engaged in participatory education through ceremonies, festivals, traditional dances and so.

Ughamadu (1992) noted that through public discussions in meeting places like village square, the young ones and even adults get educated on laws, social values, norms and tradition of the society, while training in special skills such as crafts, iron smelting, gold-smithing, woodwork were provided in traditional education through prolonged period of apprenticeship to a master. According to Esu and Junaid (2015) the main method of teaching in the traditional educational system was learning by doing and story telling which was employed effectively in teaching local history to young ones, while the process of inculcating in-depth knowledge and understanding of the ethics and principles of traditional medicine, carpentry, sorcery, or cultism was restricted to certain families through apprenticeship system.

Agada (1991) confirmed that the methods of imparting knowledge in traditional Igbo setting include; demonstration, recitation, story telling, through ceremonies and a prolonged period of apprenticeship to a master. Specialists like native doctors, craftsmen and blacksmiths were conferred with no certificates or degrees but they were conferred with working knowledge during a ceremony at the end of internship which became visible in the activities and performance of the individuals thereafter as they put what they have learnt into practice using the tools and materials given to them at the day of graduation. In his own view, Fafunwa (2004) noted that vocational training in traditional society is largely run on the apprenticeship system where children and millions of African youth were not usually trained by the parents, but

relatives, master craftsmen in particular skills such as sculpturing, boat-making and blacksmithing to ensure discipline and concentration. Sifuna (2008) recalled that formal method of imparting knowledge and skills was apprenticeship. Parents who want their children to become potters, blacksmiths, basket-makers and herbalists normally sent to them work with competent craftsmen. The apprenticeship mode of learning suggests that Igbo traditional education cannot be totally described as means of imparting knowledge with no specified teachers who were specially trained and employed to teach the young ones.

In his own view Ukaonu (1982) asserted that some of the outstanding features of traditional education include, the collective and social nature of its inculcation, its intimate tie with social life materially and in a spiritual sense, and its gradual and progressive nature as evidenced in conformity with the successive stages of the physical, emotional and mental development of the child. This connotes Igbo traditional education as a community affair. The training of children and young adults is a collective affair and that is the reason for a common saying in Igbo society that “it takes a village to raise a child”. According to Esu and Junaid (2015), African traditional education laid much emphasis on practical training. The children and young adults learned by watching, participating and executing what they learnt. African traditional education involves the whole life of the community with no special time of the day for learning. It is functional in the sense that the knowledge, skills and values imparted on the young adults were relevant to needs of the individual members of the community.

Other features of traditional education are; development of intellectual and occupational skills, respect for elders, development of sound moral character,

transmission of cultural heritage, inculcation of the spirit of love and brotherhood, enhancement of human life, community development, respect for established institutions and so on. Thus, African traditional education had his own philosophical base on which it was built such as preparedness, functionalism, communalism and multiple learning. Elaborating on the philosophical bases of traditional education, Sifuna (2008) pointed out that traditional education was community oriented. It aimed at solving the needs of the community. The philosophy of communalism involves communal training of young adults and inculcation of community spirit to children and young learners, while the holistic nature of traditional education encourages young learners to acquire multiple skills.

From the foregoing discussion, Igbo traditional education is relevant in promoting Igbo cultural identity and producing men and women of sound moral characters. In the contributions of Ekpeh and Mama (1997) Igbo traditional education is relevant in maintaining peace and order in the family and community. Its breakdown and the complexities of modern society may contribute to the development of conflicting values in a society, and the emergency of rebellious youths. According to Maduewesi (2000), indigenous education helps a child to grow into functional, participatory and contributonal adult member of the community. Young adults through traditional education contribute to the economic, social, political and cultural developments of their communities. Agada (1991) noted that in traditional Igbo society, there were no unemployed persons. This is because the traditional system of education enabled every member of the society to be productive. Every member of the society had a vocation by which he earned his living. One was either a well-known yam farmer, palmwine tapper, wood carver or blacksmith.

Agada (1991) maintained that in most cases children especially boys followed the vocation of their fathers, while others were sent to master craftsmen with whom they lived for an agreed number of years as apprentices. At the end of the specified period of training and graduation ceremony, the apprentices were given tools and materials to start their own trades. Igbo traditional education therefore, helps in advancing native technologies albeit; the influence of western culture and its western education in the contemporary society seems to make things difficult. Therefore, the influence of western culture on Igbo traditional education will form part of the conceptual framework.

2.1.7 The Challenges of Twenty First Century Nigeria to Traditional Education

According to Malinowski (cited by Agada, 1991) the western culture and its western education had tremendous effect on Igbo traditional education because it leads to conflict of culture in the society and the production of what the sociologists called the “marginal man” a term which Ukaonu (1982) described as “a minority in a society who share the preferred culture to a significant degree, but are blocked from full participation.”(p .27).

In his contributions on the influence of western religion on Igbo traditional education, Ukaonu, (1982) went further to say that many of the moral values advocated by the missionaries were quite different from those held in traditional society. For instance, a traditional dancer was admired in traditional education but the missionaries would not allow their students and members to participate in such activity because they believed that it would pollute the peoples’ morals. Elaborating on the influence of western religion on Igbo traditional education, Osuala (2012) states thus:

Christians practicing blacksmithing were urged by their mentors to renounce the indigenous religions and rituals aspects of the production processes. Items produced under the traditional ritualized system were considered to be tenanted by the devil. Apprentices who were Christians were also warned not to participate in the annual celebration of the smiths and the ritual and religious ceremonies of *ima otutu* (the passing –out or graduation of an apprentice.(p. 16).

Ibenwa (2014) noted that the introduction of western education in Africa brought about western ideals of rationalism and individualism into Africa thereby pushing an important aspect of traditional education which is communal training of children and young adults aside. In the school, children acquire a whole body of new teachings, touching on aspects of human existence, and these were openly and widely advertised as anti-theatrical to African way of life. He went further to say that the pattern of dressing has changed immensely. Children wear western dresses more than local made dresses which traditional education stands to propagate. On the other hand, the greeting patterns of Africans have changed. Children and young adults no longer bow or prostrate while greeting their elders rather they wave hands which is an evidence of poor character formation, disrespect for elders, poor human relations and so on.

In the view of, Onyiuke and Umezina (2012) in Nigeria, exclusive attention is given to European or school education than traditional education, and this seems to make African traditional education insignificant in the modern society. Western education has adversely influenced so many aspects of traditional education such as traditional religion, traditional occupation, character formation and traditional music. They went further to say that traditional music education in schools is a recent thing and even at that, attention is given more to western musical tradition. Ejeonu (2015)

pointed out that western education, industrialisation; urbanisation and globalization have eroded traditional education. He added that even though, western education has contributed to technological advancement, availability of modern healthy care facilities and agricultural equipments, western education is one of the major factors for decline in traditional occupation and lack of interest on the part of Nigerians towards cultural ceremonies, use of indigenous proverbs in inculcating socio-moral values and communal training of children which are the main instruments of traditional education in Nigeria.

However, Igbo traditional education was relevant in traditional societies and is also, relevant in modern societies. Albeit, the conflict of culture experienced in contemporary Igbo society has marred the traditional education, but its contributions in ensuring the existence of Igbo society cannot be over emphasized. Therefore, the concepts reviewed in this section will aid the investigation into the socio-religious problems of Igbo traditional education in the contemporary Igbo society.

2.2 Theoretical Framework

Specifically, this section of the study is concerned with the theories that guide the study. The first section is centred on the functionalism theory especially Durkheim's theory of collective conscience, while the second section is on symbolic interaction theory. The researcher reviewed the theories and explained how they are related to the study. The review is useful in stating the operational theory that will help to identify the socio-religious problems of Igbo traditional educations in the society today.

2.2.1 Functionalism Theory

According to Haralambos and Holborn (2008) the functionalist theory was developed by Emile Durkheim (1858-1917), and refined by Talcott Parson, while

early sociologists such as Auguste Comte, Herbert Spencer, Bronislaw Malinowski and Robert K. Merton were among the proponents of functionalism theory. Functionalism theory, which is also known as structural functionalism, takes society as its unit of analysis. Functionalism theory states that each part of the society is necessary for the functioning or survival of the society. The theory sees society as a system of inter-related parts or institutions in which no part works and/ or can be understood in isolation from the whole. Ogunbameru (2010) has argued that;

Durkheim as a functionalist believes that the basis of an orderly society is existence of a central value system that imposes common values on all its members. Therefore, when functionalists look at the ways in which the various parts of society contribute to bringing about social order they are mainly concerned with the ways in which these parts help to perpetuate and maintain this common value system.(p.27).

According to Obiajulu (2011) the three elements endemic in functionalism as a line of thought in sociology are:

Parts or institutions of the society are inter-related.

There is a normal state of affairs in the working of any society. During this state, society can be said to be in a state of equilibrium.

Society has a tendency of reorganizing its self if this normal state of affair is disrupted. (p.38).

This implies that interdependence of the parts or institutions is an important feature of functionalism theory. When the different parts of the system perform their function, there is a normal state of affair and the society is said to be in a state of equilibrium. But dysfunctional roles and technical changes destroy the state of the equilibrium

which triggers adjustments in the various parts of the society so as to return the society to a state of equilibrium.

Furthermore, functionalism theory states that human society has certain basic needs called functional pre-requisites which must be met by economic, political, legal, family, religious and educational systems to ensure the survival of the society. Haralambos and Holborn (2008) maintains that society in Durkheim's view has certain functional prerequisites, the most important of which is the need for social order which is necessary because of human nature. Durkheim has a "homo duplex" model of human nature; the first side is selfish or egotistical which suggests that humans are partly driven by selfish biological needs such as the need to satisfy hunger. Consequently, human beings tend to look after their own interests which make it difficult for individuals to be integrated into the society. Another aspect of human nature is the ability to believe in moral values. And the society has to make use of this side of human nature if social life is to be possible.

In Durkheim's view, society is not simply a collection of individuals, each acting independently in terms of his or her particular psychology or mental state. Instead, members of society are directed by collective beliefs, values and laws known as social facts. Ogunbameru (2010) noted that while structural-functionalists such as Parsons and Merton view societies in terms of their institutions, Durkheim sees societies as something more than the sum of their parts. He described societies as static wholes, and sought to discern the key social facts governing behaviour within each. Haralambos and Holborn (2008) recalled that Durkheim is concerned with the functions of social facts in the society such as their contribution to the general needs of the social organism and in establishment of social order. Although Durkheim

differentiated between two broad types of social facts namely material and non material social facts, the bulk of Durkheim's study lies on non-material social facts. Material social facts include styles of architecture, forms of technology, while non-material social facts are morality, collective conscience, collective representations and social currents. Durkheim insists on the continuous existence of social facts because they contribute in maintenance of social order; for instance, the collective conscience constraints individuals to act in terms of the requirements of the society.

On the other hand, according to Ritzer (2012), Parsons identifies four functional prerequisites a system must perform to survive. These are:

- (i) **Adaptation:** This deals with the relationship between the system and its environment. A system must adapt to its environment and adapt the environment to its needs.
- (ii) **Goal attainment:** This means that a system must define and achieve its primary goals.
- (iii) **Integration:** This implies that a system must regulate the inter-relationship of its component parts. It must manage the relationship among the other three functional prerequisites.
- (iv) **Pattern maintenance:** This means that a system must furnish, maintain the basic pattern of values institutionalized in the society. (p.242).

Thus, functionalism theory laid much emphasizes on the functional unity of the system or inter-dependence of parts of the system. Nnonyelu (2009) noted that functionalists such as Parsons maintained that the different parts of the social system assume meaning only in relation to the whole system. Functionalists believe that all

the components or parts of the systems work cooperatively or cohesively to maintain order in the society.

Ogunbameru (2010) pointed out that Merton, one of the functionalists, criticized the idea of functional unity by contending that not all the parts or institutions of modern complex society work for the functional unity of the society. According to Haralambos and Holborn (2008) Merton argued that the assumption that every aspect of the social system performs a positive function is incorrect. The analysis should proceed from the assumption that any part of the society may be functional, dysfunctional or nonfunctional. Elaborating on this, Ritzer (2012) states that “Merton developed the idea of a dysfunction by explaining that just as structures or institutions could contribute to the maintenance of other parts of social system, they also could have negative consequences for them”(p.253). For instance, Ritzer went further to explain that Merton, pointed out that slavery in the southern United State have positive and negative consequences. Positively it supplies cheap labour and support for cotton economy, while negatively, it makes southerners overly dependent on agrarian economy therefore unprepared for industrialization.

More importantly, Durkheim’s theory of collective conscience is highly important in this study. In stating the functions of social facts, Durkheim sees the answer to how social life could be achieved in consensus, in a ‘collective conscience’ consisting of common beliefs and sentiments. Durkheim described collective conscience as the totality of beliefs and sentiments common to average citizens of the same society. Without this consensus or agreement on fundamental moral issues, social solidarity would be impossible and individuals would not be bound together to form an integrated social unit (p.858). He added that collective conscience does not change

from generation to generation but, on the contrary, it connects successive generations with one another.

According to Ritzer (2012) “Durkheim employed this concept to elucidate that traditional societies had a stronger collective conscience, that is, more shared understandings, norms, and beliefs than modern societies”(p.81). He added that Durkheim confirmed in his comparative study of what held society together in traditional and modern societies that the earlier societies were held together primarily by non-material social facts known as common morality or a strong collective conscience, while the complexities of modern society led to the decline in the strength of the collective conscience. This is because traditional societies were characterized by mechanical solidarity where people feel a sense of solidarity because they are similar to one another. In the earlier society, there is little or no division of labour, but as the society evolves, the division of labour becomes more specialized. People are no longer so similar to one another thereby making collective conscience to be less strong in modern society than in mechanical solidarity.

In modern society, individuals have to be different to carry out their specialized roles and this increased the level of interdependence in the society. For instance, teachers need farmers to grow food while farmers need teachers to educate their children. Durkheim described this situation of interdependence as organic solidarity. He maintained that the specialized division of labour encouraged excessive individualism which he called egoism or even a situation of normlessness known as anomie. This suggests that specialized division of labour and rapid pace of industrial societies threaten collective conscience or shared culture which connects successive generations with one another in modern society.

Moreover, Durkheim stated that religion was the basis for collective conscience—the shared moral beliefs and values of a society. He believed that the collective conscience exerts a very strong influence on people in pre-industrial societies which were characterized by mechanical solidarity. Iheanacho (2013), expatiates that for Durkheim, “the traditional society was held together by mechanical solidarity, with institutions like religion serving as the tie and bedrock. But the emerging society is bound by organic solidarity where religion cannot hold members sway” (p. 78). She added that Durkheim maintained that this function was always fulfilled by religion in traditional society, but the religion of the modern society will have some new characteristics different from the religion of the earlier society that hinders the integrating and cohesive functions that religion performed in the pre-industrial societies. On the relationship between education and cultural values or collective conscience, it is important to note that the major function of education is the transmission of societal norms and values. According to Haralambos and Holborn (2008), Durkheim argued that unspecialized division of labour in pre-industrial society disclosed that occupational skills and cultural values were transmitted from parents to the children without the need of formal education. While in industrial society, the schools transmit both general values for social survival and specific skills, which provide the necessary diversity for social cooperation.

In sandwiching this theory to the socio-religious discourse of the conundrums of Igbo traditional education in contemporary Igbo society, it is important to state that Durkheim’s theory of collective conscience disclosed that Igbo traditional society and traditional education were held together by common morality or shared culture since religion was the basis for collective conscience in traditional society. So breakdown in

the religious or shared values will affect Igbo traditional education which covers religious education, moral education, health education, vocational training, character development and so on. More vividly, if religion was the basis for collective conscience in traditional society, it means that the socio-religious values reinforced traditional education in pre-industrial society. Thus, Durkheim's theory of collective conscience is apt in identifying the socio-religious problems of Igbo traditional education in contemporary society since the collective conscience is similar to the socio-religious or cultural values which Igbo traditional education stands to propagate. Igbo socio-religious life, upholds the respect for elders, community consciousness, sacredness of life and community, Igbo language and identity, traditional entrepreneurial studies and so on.

Furthermore, if people in traditional Igbo society, were similar to each other in terms of shared culture, shared values, beliefs, norms and occupation with little or no specialized division of labour according to Durkheim, then, Igbo traditional education was a more functional education in traditional societies than modern societies. On the other hand, if Igbo people have a common means of preserving human life and Igbo traditional religion as a common religion in traditional society, then Durkheim is right by saying that traditional societies had stronger collective conscience because they are so similar to each other with little or no division of labour. He is also right by contending that occupational skills and cultural values are transmitted to members of the society through traditional education in pre-industrial society. While in modern Igbo society, collective conscience is less strong because people are not so similar and the school plays the role of transmitting cultural values needed for social survival. For instance, in modern Igbo society, many of the Igbo are adherents of Christian

religion instead of Igbo traditional religion. Also, most Igbo people have embraced western education to the detriment of Igbo traditional education unlike in traditional society, thereby contributing to the decline in the collective conscience, that is, shared culture, beliefs and values that formed the pillars of Igbo traditional education.

The complexities of modern Igbo society led to the progressive decline in Igbo traditional education and shared culture. The socio-religious changes experienced in modern Igbo society encouraged excessive individualism and disruption of traditional values, norms and traditional institutions such as Igbo traditional education which transmits cultural values that connects successive generations with one another. This suggests that Durkheim is also right by stating that specialized division of labour of modern society can encourage excessive individualism which he called egoism or even a situation of normlessness known as anomie which disrupts existing relationships and shared culture.

Elaborating on the influence of modern society on Igbo traditional education, Udechukwu (2012) noted that the traditional Igbo educational opportunity of children and young adults such as dressing patterns, meal choice, and speech pattern and so on has been diluted as a result of western civilization. The Igbo traditional educational strength in promoting traditional occupation such as farming, weaving, hunting, mat-making, iron smelting, gold-smithing has been adversely influenced by western life styles that characterize the modern society.

The character formation which is the primary goal of Igbo traditional education is not far from the negative influences of modern society on collective conscience. Thus the methods of inculcating character formation such as learning how to greet and respect elders, engaging children in domestic chores, such as sweeping the compound,

fetching water and firewood for their parents, grandparents and incapacitated members of the community are gradually going down. Traditional Igbo society had stronger collective conscience than modern society because the socio-religious life of the Igbo in traditional society as manifest in the traditional marriage ceremony, communal life system and cultural festivals were very strong in transmitting cultural values to the members of the society especially the young ones.

In the light of the above, it is obvious that there is a conflict of culture in contemporary Igbo society and this conflict has reduced the strength of traditional education in ensuring the survival of Igbo cultural identity. Therefore the theory will aid the investigation into the problems of Igbo traditional education in modern society, so as to proffer solutions on how to revitalize the traditional educational system.

2.2.2 Symbolic Interactionism Theory

According to Haralambos and Holborn (2008), American philosophers such as John Dewey, William I. Thomas, George Herbert Mead, Herbert Blumer were advocates of symbolic interactionism theory. George Herbert Mead (1863-1931) was known as the father of symbolic interactionism, although he did not coin the term. The term symbolic interactionism was coined by Herbert Blumer, a student of Mead in 1937. Symbolic interactionism states that social interaction is symbolic in nature and that societies are created through the interactions of individuals. Ibeh (2008) contends that the proponents of this theory see “symbols as an important part of human communication and, that the members of a society share the social meaning of symbols. For instance, in the United States, a salute symbolizes respect, while clenched fist signifies defiance” (p.52). Nwadiibia (1991) pointed out that:

Symbolic interactionism or symbolic interaction theory is a view of society as a product of interacting individuals, who create a social and cultural context as they perceived, interpret, react to and alter their immediate social situations by the meanings they give to those situations (p.68).

According to Obiajulu (2011), “symbolic interactionism assumes that humans behave in society according to the meaning, the interpretation they give any social reality before them”(p.36). According to Haralambos and Holborn (2008), the Blumer’s influential summary of symbolic interaction theory rests on three basic premises:

Firstly, human beings act on the basis of meanings that they give to objects, events, rather than simply reacting either to external stimuli such as social forces, or to internal stimuli such as organic drives. Secondly, meanings arise from the process of interaction, rather than simply being present at the outset and shaping future action. Thirdly, meanings are the result of interpretative procedures employed by actors within interaction contexts. (p.885).

From the foregoing views, symbolic interactionists are concerned with explaining social actions on the basis of the meanings people give to the actions. They are of the view that individuals act toward objects on the basis of the meanings those objects have for the individuals, while the meanings given to the objects and events are modified through interpretation. The theory explicitly described human beings as the creator and preserver of culture. Man is the only animal that can effectively use cultural symbols for social interaction and to ensure harmonious relationship in the society. To maintain the harmonious relationships, man always strives to preserve the rich cultural heritage through the process of socialization. On this note, one can also deduce from the theory that process of socialization enables man to utilize cultural

symbols such as art works, language and other non verbal signs. Thus, symbolic interaction theory is very important in any educational system because it is inevitable in transmitting information and in imparting knowledge.

Very importantly, Turner's contributions to symbolic interaction theory according to Ogunbameru (2010) points out the essence of symbolic interaction in transmitting cultural values. Turner laid much emphasizes on the significance of ritual, ceremonies, and public events in revealing the deeper symbolic meanings of culture and in promoting social interaction. Ogunbameru (2010) remarked that Turner maintained that ceremonies and rituals expressed the essential thought ways, beliefs and values of a given culture. Human beings transmit cultural meanings and tradition from one generation to another through ritual and cultural symbols. He added that Symbols may be interpreted in different ways, for instance Raven, the totem poles, masks, dances and other performances have symbolic meanings for those who perform them. (p.101).

He goes further to state that members of traditional cultures have a need to celebrate in communal activities such as marriage, birth ceremony, puberty rites, religious activities, new yam festivals and other cultural ceremonies which are marked by special kinds of dress, dance, food and body painting because, by celebrating in such ways, members of traditional societies re-affirm their traditional values, their moral and aesthetic approaches to life. Akas (2014) confirmed that "indigenous dance in traditional African societies is the expression of beliefs, attitudes, norms and values of a particular culture. It is an indispensable tool towards communicative and effective cultural identification" (p.118).

In relating this theory to conundrums of Igbo traditional education in contemporary Igbo society, it is important to state that Turner's contributions to symbolic interaction theory rightly described symbolic interaction theory as an educational theory; because it disclosed ways of imparting knowledge and the aims of Igbo traditional education. Expatiating on this view, Unachukwu and Nnonyelu (1991) observed that cultural symbols and ceremonies are ways through which the preserved cultural heritage is transmitted to those who make up the society especially the younger ones who are looked upon as the fathers of tomorrow. This suggests that Igbo traditional education helps in preserving Igbo cultural values and identity through ritual art, cultural ceremony, religious festivals, traditional marriage ceremony and other public events. Thus, Turner is right by contending that ceremonies and rituals expressed the essential thought ways, beliefs and values of a given culture and that members of traditional societies re-affirm their traditional values, their moral and aesthetic approaches to life through cultural symbols and cultural ceremonies. He is also, right by stating that through rituals; humans can transfer cultural meanings and tradition from one generation to another.

Supporting Turner, Nwadiibia (1991) affirmed that in educational system, language plays the most significant role as a symbol of communication between the teacher and the learner, although, cultural symbols such as music, paintings, ritual art and sculpture may be used to communicate knowledge and cultural values. Without symbolic interaction, there will be no communication among human beings and absence of communication makes learning difficult in any educational system. The researcher, therefore, employed this theory to disclose that Igbo traditional education is an indispensable tool for preservation of Igbo cultural values and that, the members

of community learn through cultural symbols and ceremonies. The theory is also, useful in identifying the methodologies for Igbo traditional education. No wonder, Agada (1991) states that children and young ones are educated through ceremonies, rituals, public discussions at meetings, naming ceremonies to produce honest citizens and individuals who are rooted in Igbo cultural values.

Having reviewed two theories that are related to this study, the researcher, therefore, adopts the functionalism theory, especially Durkheim's theory of collective conscience as the operational theory to achieve the objectives of this study. Durkheim theory is useful in highlighting the adverse influence of western culture on Igbo traditional education and the socio-religious problems the Igbo imposed on Igbo traditional education in the twenty-first century society, since the theory explains that traditional societies had stronger collective conscience than modern societies. No wonder, Ndubuokwu (1995) asserted that traditional education still exists in contemporary society though not in its pristine form because it has been adversely affected by western religion, western education, and globalization. Elaborating on the adverse effects of globalization on traditional education, Storey (cited by Haralambos and Holborn, 2008) observed that globalization offers the possibility of cultural mixing on a scale never known. For instance, it is hybridization of culture that made Igbo people to combine Igbo language with English language in speech pattern which has the tendency of creating a new language called *Engligno* that destroys Igbo language which is the medium of imparting knowledge in traditional Igbo education.

Moreover, Durkheim's theory is apt for explaining the meaning-content of Igbo traditional education since collective conscience is associated with more shared understandings, norms, beliefs and values or in more general form culture and

worldview of which Igbo traditional education hinges on. Still on the relevance of Durkheim's theory of collective conscience in explaining the meaning-content of traditional education, it is important to note that the beliefs and moral codes are passed on from one generation to the next and shared by the individuals who make up the society. This buttress the fact that traditional education is a means of transmitting socio-religious values from generation to generation in traditional society. Durkheim's theory of collective conscience is highly essential in identifying the roles of traditional religion in reinforcing traditional education since the socio-religious life of the Igbo enhanced traditional education in traditional society. The theory is also useful in stating the role of education in promoting cultural values since, Durkheim maintained that the conflict of culture in industrial or modern society could be addressed through teaching of moral values in the educational system and community at large. However, the review of practical studies carried out on traditional education in Igboland and other parts of world will help to unfold what prior researchers have done to uphold the aims and goals of Igbo traditional in the contemporary society

2.3 Empirical Studies

This section of the study is concerned with the review of recent researches related to the area of study. The knowledge of such researches is essential in identifying what scholars and researchers have done in connection with the area of study and the areas that have not received adequate attention. The review covers studies that are carried out in local setting, national and international levels. Six studies reviewed in this section are:

- (a) "Igbo traditional education and good governance" by Udechukwu (2012),

- (b) “Colonialism and the disintegration of indigenous technology in Igboland” by Osuala (2012).
- (c) “Globalization and its challenges to national cultures and values: A perspective from sub-shara Africa” by Maduagwu (1999).
- (d) Dei (2014) on “African indigenous proverbs and the institutional and pedagogic relevance for youth education: lessons from Kiambu of Kenya and Igbo of Nigeria.”
- (e) Adeyemi and Salawudeen (2014) on “The place of proverbs in the peace education in Nigeria: Implication for social studies curriculum”.
- (f) Majoni (2014) on “Integrating traditional African education into current educational practices: Suggestions for primary school pedagogy”.

African traditional education is an informal educational system that existed in African societies before the advent of formal education in Africa. This type of education existed in Nigeria as in other African societies for many years. African traditional education still exists in twenty-first century Nigeria and it is variously known as indigenous education or pre-colonial education. In Igboland, it is known as Igbo traditional education. Thus, the studies carried out by Udechukwu (2012), Osuala (2012) and Dei (2014) throw more light on the researches carried out specifically on Igbo traditional education.

The information derived from the above studies; will aid the researcher to identify the areas that have been covered in relation to Igbo traditional education and areas that have not been given adequate attention, while the remaining three studies will help in disclosing the researches carried out on African traditional education in Nigeria and other parts of the world.

Igbo traditional education and good governance by Udechukwu (2012)

Udechukwu (2012) averred that Igbo traditional education before the advent of western education was a vital tool in promoting and maintaining good governance. The people that were brought up in Igbo traditional education were great men and charismatic leaders in their families, villages and communities. They were men and women of sound moral characters and excellent behavioural patterns. This is because they applied the traditional values, norms, customs inculcated in them at tender age to maintained good governance in the community. Thus, the features of good governance identified by Obiefuna and Uzoigwe (2011) such as transparency, accountability, selfless services, commitment to duty, consensus oriented, effectiveness and efficiency which involves taking care of the needs of the masses by efficient use of available natural and human resources were not far fetched in the families and communities those days. Igbo traditional education helped to maintain governance in traditional setting by producing highly motivated individuals who worked hard to earn a living by being self employed instead of roaming about the cities looking for white collar jobs. And that is why Ibenacho (2004) described Igbo traditional education as a functional education that served the needs of the individual and the society at large.

Unfortunately, the coming of western education, rendered Igbo traditional education incapable of providing the needs of the people. Graham (cited by Udechukwu,2012), confirmed that over the years traditional education which was effective in proper training of young adults and in upholding good governance was rendered ineffective because of the complexities of modern society. Udechukwu (2012) noted that the apparent incapability of traditional education to grapple with the

modernization process in Igboland is as a result of its being elbowed out by the European type of education” (p.816).

In highlighting the effects of western education on Igbo traditional education, Udechukwu disclosed that western education, which Igbo people embraced wholeheartedly had adverse effect on traditional education in contemporary Igbo society because no educative process can easily be separated from the norms, morals, values and culture of the place where the teachers came from. She pointed out that the negligence of some cherished social and moral values in the contemporary Igbo society had led to production of leaders who are not morally sound and with no leadership qualities to promote good governance in the society. She however, recommends that traditional education should be the basis for western education in Igboland if there will be better society with sound moral individuals and functional education.

Colonialism and the disintegration of indigenous technology in Igboland by Osuala (2012)

According to Osuala (2012), before, the advent of colonial administration, indigenous technology especially blacksmithing was dominant traditional occupation in Nkwerre. Through this profession, the socio-economic and military needs of the people were met. Thus, the decline in the local technology in modern Igbo society motivated Osuala to study the influence of colonialism on blacksmithing industry in Nkwerre. The objective of the study is to examine the nature of blacksmithing industry and its relevance in pre-colonial Igboland. The study also, highlights the impacts of colonialism on the decline of blacksmithing industry in Nkwerre, and how the industry could be revitalized.

Looking at the nature of the industry, Osuala (2012) asserted that the origin of blacksmithing in Nkwerre could not be ascertained, but the industry is as old as Eshi, the progenitor of Nkwerre. The industry began crudely and modestly with making of needles, kitchen knives, cutlasses and hoes. The sophisticated stage includes the making of guns, hammers, pliers, files and the instruments of hunting. These instruments were very useful in providing the economic and agricultural needs of the people. The instruments for war were very useful in military service and other defensive activities.

No doubt, the blacksmithing industry had contributed in solving the problems of life in pre-colonial Nkwerre and Igboland. But the industry was marred by colonial administration in many ways; Osuala (2012) asserted that “colonial administration placed a ban on the production and the importations of arms and ammunitions, and in 1901, the sale of arms and ammunitions were prohibited” (p.15). This contributed to the decline in gun production and marketing of other products produced by blacksmithing industry in Nkwerre. The European trading firms eliminated the services of local industries by making sure that their goods and products dominated the hinterland. The banking policy introduced by colonial administration favoured Europeans merchants than African traders because the colonial administration had earlier demonetized the local currency.

On the other hand, apprentices who were Christians were discouraged from participating in the ritual and religious ceremony of *ima otutu* that is the passing-out or graduation of an apprentice, while others were attracted to mission schools. Thus, the establishment of mission schools and other urban factors contributed to the desolation of blacksmithing industries that helped in promoting traditional education

in traditional Igbo society. High demand for foreign products and importation of similar foreign products produced by blacksmithing industry at cheaper rates were among the factors that contributed to the decline in blacksmithing industry during the colonial administration. However, Osuala (2012) recommends import substitution which can be achieved through the cutting down of the importation of products that our traditional industries could produce. To promote blacksmithing industries also, the societal attitude towards the products made in Igboland should be changed.

An in-depth reflection on the researches carried out by Udechukwu (2012), Osuala (2012) reveals that prior to the advent of whiteman and western education in Africa, especially Igboland, that Africans or Igbo people have a way of imparting knowledge or transmitting cultural values from one generation to another. The traditional education system was functional because it serves the needs of individual and the society. It also, helps in preserving the African, national and local cultures. But the system was adversely influenced by modernity and its western culture thereby increasing the rate of social vices experienced in the society cum cultural extinction.

The above studies point out that high rate of unemployment experienced among the university graduates and martial instability are as a result of the clash between Igbo traditional education and western values. It is also, obvious that European education and the cultural dimension of globalization have rendered Igbo traditional education incapable of fostering humane people endowed with moral norms and values for nation building while the traditional occupation such as blacksmithing industry in traditional Igbo societies such as Nkwerre and Awka has been relegated to dust bin.

Globalization and its challenges to national cultures and values: A perspective from sub-shara Africa by Maduagwu (1999).

According to Maduagwu (1999), African traditional education was described as a functional education aimed at addressing the challenges of individuals and the society. It was a way of life that has its root in Igbo culture. But the advent of western education made Africans to see school education as emancipation from village life and a passport to white-collar jobs in urban areas. Maduagwu asserted that colonial education laid much emphasis on technical and secularistic acquisitions of skills as against character formation of African traditional education with the consequences of high moral laxity, collapse of family values, corruption and excessive materialism.

However, what Maduagwu said does not suggest that colonial education or products of mission schools were not properly trained, but it is the traditional values inculcated in them at tender age and before formal school education that made them responsible members of the community, but the present day graduates lack traditional values that help in character formation because parents who are suppose to inculcate cultural values in young learners are ignorant of the values in twenty-first century Nigeria.

Maduagwu (1999) asserted that sub-saharan African has been in cultural dilemma, ever since its forceful integration by European countries, colonization and globalization. The cultural dimension of globalization has adverse effects on African traditional education, and African's strong adherence to western education which was deliberately designed for the mental and material exploitation of Africans contributed to the problem. The negligence of vocational training and agricultural practices of African traditional education have succeeded in producing educated Africans who cannot get profitable jobs in the society and in making urban elite to depend on aging

rural dwellers for farm produce. He however, recommends indigenization of educational system to salvage African culture and traditional education in sub-Saharan Africa.

Dei (2014) on African indigenous proverbs and the institutional and pedagogic relevance for youth education: lessons from Kiambu of Kenya and Igbo of Nigeria

Dei (2014) adopted a comparative approach to highlight the relevance of African indigenous proverbs in the education of the young ones. The researcher pointed out that proverbs were important instruments for imparting knowledge in traditional societies. Proverbs were used for moral and character formation education in traditional setting. Proverbs regulated social actions and human behaviours in traditional society. Members of traditional societies were able to become responsible individuals through the advice contained in proverbs and riddles. As a form of communication, proverbs provide forums of socialization of youth around the genders, ages and other affiliations.

Moreover, Dei (2014) confirms that African proverbs have been extensively researched and analyzed but the question of how proverbs offer critical pedagogic, instructional, and communicative relevance for youth education in modern society has only been sparsely addressed. Simply put, Dei observed that the engagement of local cultural resource knowledge has not been prominent for functional education among the young learners in modern society. On this note, some Kiambu proverbs for indigenous education and how they can be used in educating the young adults were pointed out; Firstly, *Kava ndaca ikinyia* meaning short cuts are not always the safest is a Kiambu of Kenya proverb that explains that things are not always simple in life. It implies that taking the easy way out may seem convenient but it is ridden with woes

and troubles. The proverb pointed out that anything that is seductive and appealing has cautions and risks attached to it. Pedagogically, Dei (2014) asserted that the proverb can be used by the classroom teacher to teach the youths to be careful in life because life is delicate and must be protected through hard-work, self determination and long pursuit of happiness. The knowledge of this proverb is essential in motivating students to study hard for excellent results because success secured through hard work last longer than the one achieved through short-cuts such as exam malpractice.

The second Kembu proverb is *njamba ti ikere* which means do not undermine a weak person because he can do great things. This proverb shows the essence of determination in every thing we do. It implies that good and great things can be accomplished by everyone so far as one has set goals, perseverance and determination. It means also, that weak person is not immune to acquiring success and reaching great heights in life. The proverb is highly important in inculcating the spirit of determination in young learners especially students who do not do well in their study to work harder for better results because determination leads to success. The third proverb *lcoya ritheka mwagu* means, it is a young person who laughs an old one. This proverb suggests that young ones who disrespect elders and the aged lack some knowledge about life experiences. The proverb teaches about the importance of knowledge, social maturity and respect for elders and the aged even those in authority. It is therefore important in character formation which is the pillar of traditional education. The study of this proverb in schools will help the young learners to respect their elders and siblings and to ensure harmonious relationships in the society.

Concerning the Igbo of Nigeria proverbs, Dei (2014) clarifies that Igbo proverb *ite belu ugwu ejula eju* meaning that it is a pot of water that is already half full that the world would like help in filling to the brim. This implies that it is very easy to help an individual who has made sufficient efforts than the one who has done nothing. In other words, if an individual is too lazy to do any work, people will be too lazy in assisting him. The relevance of this proverb in education is not far fetched since the teachers will be highly interested in teaching and guiding those students who are willing to study or put more efforts in their study than those who are too lazy to work and have done nothing.

Another Igbo proverb which is useful in educating the young learners is *nwayo nwayo k'iji ara ofe di oku*. This literally means that hot soup is eaten gradually and in stages. This implies that enormous task is accomplished when tackled patiently but consistently or that tedious task can be accomplished gradually in stages. In classroom setting, the proverbs suggest that constant study of difficult subjects help students to do well in those areas of study. This proverb helps students to develop the spirit of perseverance in learning and in relating with teachers who seem to make teaching and learning difficult. Another proverb is *n'ugbo onye huru onwe ya ka ona anya* meaning one must row in whichever boat one finds one's self. This is very important in teaching the young learners not to be discouraged in adverse condition, but to deal with it and make the best out of it. Teaching this proverb is important in inculcating positive thinking in difficult areas of study and helping the students make the best out of it instead of complaining over poor performance and poor teaching style.

Another Igbo proverb for indigenous education is *Agba mbu out n'ogwe, agba abuo out n'ogwe, obuizi ogwe k'apiri aku*. Literally an Igbo man interprets the proverb

this way, if one shoots the first time and it hits the stem, and the second arrow goes the same way, is the arrow crafted for the stem or what? The proverb implies that a hunter who has only one arrow does not shoot with careless aim. This suggests that an individual must make careful use of sacred resources or it will be wasted. In education, the proverb will motivate students to make wise decisions in areas of specialization to avoid lost of opportunity or moving into the wrong track that may never be reversed. Dei (2014) concludes that “the incorporation of such proverbs into school teachings promote the much needed multi-centric or polycentric education model that recognizes different types of learners, their knowledges and experiences, and challenges the Eurocentric model humanism”(p 60). These proverbs pave way for teaching discipline rather than enforcing discipline to children and young learners thereby enhancing education for character formation that has been neglected in the modern society especially Igbo society.

Adeyemi and Salawudeen (2014) on the place of proverbs in the peace education in Nigeria: Implication for social studies curriculum

The place of the indigenous proverbs in educating young learners in Africa especially Nigeria cannot be over-emphasized. In the study carried out by Adeyemi and Salawudeen (2014), social problems in Nigeria, which are traceable to youth restiveness, ethno-religious crises, urban decay and high rate of crimes can be addressed through peace education. And in doing this, indigenous proverbs in Nigeria have been discovered to possess socializing and enduring values for peaceful co-existence. Proverbs acts as catalyst of knowledge, wisdom, philosophy, ethics and morals which provoke further reflection and call for a deeper thinking and consideration of issues. Proverbs are very essential instruments in training young

persons in traditional African societies because they are deeply rooted in African culture. Unfortunately, indigenous proverbs have been neglected as vital instruments for peace education in Nigerian schools.

According to Adeyemi and Salawudeen (2014) Peace connotes absence of aggression, violence or hostility. It also involves healthy interpersonal or national relationships, safety in matters of social and economic welfare, the acknowledgement of equality and fairness in political relationships and in world matters. They added that for peace to exist in human society there must be enabling conditions for that such as culture of peace, justice in areas of life, development of common security that does not rely on the use of violence, the pursuit of collective and individual goals through a non-violent means and education for peace which will expose the learners to alternative non-violence ways of dealing with conflicts. On this note, Aghulor and Iwegbu (cited by Adeyemi and Salawudeen, 2014) describe peace education as an educational programme meant to inculcate into citizens the relevance of peace in the individual, community and national life. He noted that proverbs are central to indigenous peace education and various themes of traditional education were imparted through the vehicle of proverbs. Proverbs are essential for a deep understanding of the communal basis of the society and the bonds which tie them together.

Adeyemi and Salawudeen (2014) maintained that the use of indigenous proverbs from the three major ethnic groups in Nigeria will help to revitalize peace education in Nigeria today. This is because Indigenous proverbs emphasized the values of honesty, benevolence, unity, kindness, tolerance and so on which could be incorporated into peace education aspect of social studies, since social studies is a vehicle of achieving peace and security education in Nigeria. The overall aim of

social studies is the training of patriotic, socially responsible citizens who understands the social environment in which they operate. Other core values, which social studies as a subject is expected to inculcate in learners in Nigerian schools, are appreciation of unity in diversity; positive attitude to citizenship, co-operation and honesty.

Moreover, Adeyemi and Salawudeen (2014), identified some of the proverbs from the three major ethnic groups in Nigeria namely; Hausa, Igbo and Yoruba which could be incorporated into peace education aspect of social studies to inculcate the culture of peace and unity in diversity in young learners in Nigeria as follows; Firstly, an Hausa proverb “*Babba juji ne, kowa ya zo saara sai ya zubar*” meaning the chief or head of the family is like a dust-heap, every one comes with his sweepings and deposits on them, is important for exhibiting the spirit of tolerance, good human relations, good leadership and good neighbourliness as criteria for harmonious living in Nigeria. Another Hausa proverb “*Albassa bat a balli n yua*” meaning “the nature of onion and water are different, though one grows by the help of the other, is highly essential in teaching students to appreciate individual differences and the principle of unity in diversity so as to ensure peace in a pluralistic society like Nigeria. The third Hausa proverb for peace education states; “*Halli ya rigaya foro, halli n mutum kowa de nasa*” which means that a man’s disposition or nature precedes his education and everyone has his own. This proverb suggests that an individual’s disposition or nature determines his attitudes to basic issues such as ethnicity, religion and politics and family living for sustainable development. Simply put, the proverbs states that everyone has his peculiarities, values and behaviours which must be understood for peace to reign.

One of the Yoruba proverbs for peace education is “*Bi ede o dun, bii igbe ni ilu ri*” meaning if the home is not settled, the town is like a forest without any allurements. This proverb could be incorporated into peace education aspect of social studies to teach young learners that healthy co-operation at family level is a precondition for peace in the society. Another Yoruba proverb for peace education in Nigeria is “*Owo omode ko to pepe, ti agbalagba ko wo akengbe*”, which means just as a child’s hand does not reach the top of the mantel piece, so also does the elder’s hand does not enter the gourd’s neck. This implies that when a child appeals to an adult for a favour, it should not be rejected since both young and old all have responsibilities to one another and we live to complement each other. This proverb if incorporated in the peace education component of social studies will help to inculcate the spirit of harmonious living to young learners in Nigeria society. The third Yoruba proverb identified for peace education is “*Epe po ju ohun to nu lo, abere so nu a gbe seere sita*”. This means that “the curse is out of proportion to the lost article, a needle is lost, the owner brings out his/her magic wand”. The proverb points out the evil of over-reaction and the problem it can cause to tie the society. In fact, the proverb cautions against over-reaction to issue which may cause social disharmony, conflict or even war. For instance in Nigeria, the proverb is important in teaching children and young persons that the current Boko haram onslaught is an over-reaction to indifferences of leaders and some Nigerians to socio-economic hardships facing the nation which is dangerous to nation building. It also stresses that over-reaction to an unfavourable situation or issues leads to destruction of lives and killing of innocent citizens which cannot be a solution to the problem.

An important Igbo proverb necessary for peace education is states thus; “the chicken advises her children to look up because that is the place from which comes the death that kills them”. This proverb stresses the need for caution in order to avoid trouble. For instance, in the Nigerian post-independence experience, cautions are necessary on issues of politics, religion, inter-ethnic relations and sharing of national resources. The second Igbo proverb for peace education and unity in diversity in Nigeria is “one hand does not tie a package” this proverbs if incorporated into peace education component of social studies in Nigeria will help to stress the importance of individual contributions towards the achievement of collective goal in a heterogeneous society like Nigeria.

Elaborating on the place of Igbo proverb for peace education in Nigeria, Ekgbo and Ezeuko (2012) state that the Igbo proverb “*Egbe bere ugo bere nke si ibe ya ebela, ya gosi ya ebe o ga-ebe*”, meaning let the hawk perch and the eagle perch anyone which does not want another to perch, let it show it where it will perch, is useful in inculcating the spirit of good brotherliness in young learns, which is necessary for peace in pluralistic society like Nigeria. Ekgbo and Ezeuko went further to identify another Igbo proverb for peace education in Nigeria which is “*A nyukoo amiri onu o gbaa ufufu*”. Literally it means that when every person urinates together, it foams. This implies that when people unite to do a piece of work they achieve more. This proverb is highly essential for peace education in Nigeria, since it ensures good human relations. The proverbs will help young learners to collaborate and work together for growth and the development of the nation.

More importantly, indigenous proverbs are vital instruments for peace education aspect of social studies curriculum in Nigerian. This is because proverbs help to

inculcate socio-moral values which formed the objectives of social studies education in Nigeria in the members of the society. According to Adeyemi and Salawudeen (2014), the goal of social studies education as stated in the National Policy Education (NPE) are as follows;

The inculcation of national consciousness and national unity

The inculcation of the right type of values and attitudes for survival of the individual and the Nigerian society

The training of the mind in the understanding of the world around

The acquisition of the appropriate skills, abilities and competences both mental and physical as equipment for the individual to live in and contribute to the development of the society.

Thus, Indigenous proverbs have the potentials to the achievement of the objectives of social studies in Nigeria. This is because indigenous proverbs stress the need for tolerance, unity in diversity, kindness, moderation, and the principle of communalism. But lack of appreciation for locally generated ideas and methodologies for traditional education impede the use of indigenous proverbs for peace education component of social studies curriculum in Nigeria. Adeyemi and Salawudeen (2014) therefore, recommend that the government at all levels should immediately set up proverbs committee through the assistance of linguists, social scientists and educationists to identify, translate and collate proverbs of various ethnic groups for peace education in Nigeria. Secondly, Universities and college of education offering social studies in Nigeria as a course should introduce indigenous music, proverbs and poetry as local content for teachers in training to acquire skills in using them to teach citizenship and peace education components of social studies curriculum. Scholars in social studies

should be encouraged to produce textbooks to cover the application of indigenous proverbs to resolution of conflicts in Nigeria.

From the above studies, one can say that traditional education has been influenced by western education. African traditional education is seen as an outdated way of life, while western education enables one to come out of village life. Maduagwu (1999) observed that cultural dimension of globalization has adverse effect on African traditional education, while Dei (2014) in his efforts to revitalized the traditional educational systems advocates the use of indigenous proverbs in educating children and young adults in schools and colleges. Similarly, Adeyemi and Salawudeen (2014) maintained that the incorporation of indigenous proverbs from the three major ethnic groups in Nigeria into peace education aspect of social studies curriculum will help to achieve the objectives of social studies education and to ensure unity in diversity in Nigeria.

Majoni (2014) on Integrating traditional African education into current educational practices: Suggestions for primary school pedagogy

Another part of the empirical studies is the research carried out by Majoni (2014) in Zimbabwe. In the course of the study, Majoni employed multiple case study approach, while data analysis was qualitative. The purpose of the study was to examine the characteristics of African traditional education that necessitated the need for integrating traditional African education into current educational practices of primary school pupils.

In achieving the objective of the study, Majoni (2014) started with the view that African traditional education in Zimbabwe has been westernized through European education, imperialism, colonialism, globalization and advent of modern communication. The endogenous ways of educating young ones has been pushed

aside and the Africans were left with the western paradigms whose *modus operandi* were unfamiliar to Africans. In examining the characteristics of African traditional education and how relevant it is to integrate traditional educational practices in the current primary school pedagogy; use of familiar material drawn from the children's environment, story telling, learning by listening to elders and imitation were identified as methodologies used in African traditional education. The homestead and community were the context of African traditional education, while wrestling, running, training for healthy living, catering, hunting, carpentry work, training to become blacksmiths, marriage counselling were parts of traditional curriculum.

In disclosing people's opinions on the area of study, Majoni (2014) made use of personal communication and open-ended questionnaire to collect data from the teachers in Bindura urban primary schools, lecturers, and graduates from teacher's colleges in Zimbabwe. The purposive sampling technique was used to select the participants, while the selected sample was made up of primary school teachers because they are in better position to give information on current teaching practices in primary schools. According to Majoni (2014), findings disclosed that despite the fact that many Africans youths relied on television, videogame and internet for entertainment. Traditional methodology is inevitable in child development and education in Zimbabwe because children learn better from their cultural experiences, while methodologies such as the use of drama, song, dance, role-play and proverbs make the process of educating children more meaningful. Majoni (2014) further maintained that taboos are used to inculcate the moral values in children and young adults, "taboos such as *ukagara munzira unoita mamota* meaning if you sit in the

road, you develop boils, *ukadya wakarara unomera makuvhu maviri* meaning if you eat while lying down you will grow two belly buttons” (p. 68).

Thus, present day teaching and learning can be integrated with the traditional Africa education to make learning meaningful and to arouse the pupils’ interest for learning.

In line with the purpose of study, Maduewesi (2000) observed that it is more essential to help the child learn of his environment, family history than to teach the child the geography of America and the European countries when the child is not likely to sight those things. Similarly, Madu (2004) averred that cultural problems must receive cultural diagnosis and treatment, therefore, the different major worldviews within the Nigeria geo-political and cultural entity should be included in the program of studies to help school counsellors deal with the cultural related problems in schools and colleges. Majoni (2014) concludes by recommending that traditional education should not be confined to school activities only, but should be opened to homesteads and the community. Norms and values of the society, the use of legends, drums and traditional dance should form part of the methodology for teaching and learning in primary schools.

Albeit, traditional education is faced with the challenges of western culture and its western education, but its relevance in transmitting cultural values from one generation to another cannot be overemphasized. African traditional education methodology is relevant for western education in schools and colleges, because its methods hinges on the culture and traditions of the learner. Traditional education makes teaching and learning easier because it uses teaching methods and familiar materials drawn from the learner’s environment. Majoni (2014) affirmed that the use of African traditional education methodologies help to make learning meaningful and

functional in Africans especially to primary school pupils in Zimbabwe. Thus, the way Igbo people both educated and non educated troop to healing centres and prayer houses for solution to cultural related problems disclosed that traditional education especially Igbo traditional education which specialized in addressing individual and community problems is relevant in modern Igbo society.

2.4 Summary of Literature Review

This section of the study is concerned with the summary of the literature reviewed. The conceptual framework pointed out the concepts that are related to the study and how they are related. Education is a means of preserving cultural values, and this helps to throw more light on the nature of Igbo traditional education and the place of cultural values in determining the nature of educational system in a society. No wonder Udechukwu (2012) asserted that “no educative process can easily be separated from the norms, morals, values and artifacts of the society from which the teacher came from” (p.817). Thus, Igbo traditional education is functional education that hinges on Igbo world-view and it enhances Igbo cultural values such as community consciousness, and sacredness of life and community.

Igbo traditional education is a branch of African traditional education that derived its curriculum from Igbo cultural values and ways of life. Agada (1991) disclosed that the curriculum for traditional education varied slightly from one ethnic group to another but to a large extent, the curriculum are classified as follows; character formation, respect for elders, intellectual development, vocational acquisition, promotion of cultural heritage and community participation. The seven cardinal goals of African traditional education identified by Fafunwa (2004) formed the foundation of the scope of Igbo traditional education such as physical and health education,

moral education, intellectual training ,vocational training and so on. The conceptual framework pointed out that despite the limitations of indigenous education in Igboland such as unorganized classrooms that Igbo traditional education was a functional education in traditional Igbo society because it served the needs of the individuals and the community. Its method of imparting knowledge includes imitation, observation, and learning by doing, demonstration, recitation, while the teachers were elders, parents, age groups and the community at large.

In attempt to identify the theories related to the study and how the theories can be useful to disclose the conundrums of Igbo traditional education in contemporary society, the researcher reviewed Durkheim's theory of collective conscience and symbolic interactionism theory of Turner, but for the purpose of the study, the study is anchored on Durkheim's theory of collective conscience. Durkheim used this theory to elucidate that religion was the basis for collective conscience and that traditional societies had stronger collective conscience, that is, more shared understandings, norms, beliefs and values than modern societies. He maintained that traditional society was held together by mechanical solidarity with institutions like religion serving as the tie and bedrock. But the modern society is characterized by organic solidarity where religion cannot hold members sway because the religion of modern society has some new characteristics different from the religion of the traditional society. Thus, traditional religion and education are interwoven. No wonder Nzomiwu (1999) stated that in traditional life, the Igbo did not know how to exist without religion and their social life has religious undertone. This implies that the changes experienced in Igbo traditional education in modern society are due to the complexities of modern society. Durkheim's theory of collective conscience helps to

explain the meaning-content of traditional education since collective conscience involves socio-religious values which Igbo traditional education stands to propagate, while Turner's contributions to symbolic interactionism theory is useful in pointing out the relevance of cultural festivals or symbols in traditional education and the place of Igbo traditional education in preserving Igbo cultural values and identity. A critical evaluation of these theories, suggests that they are useful in giving functional answers to the problems of the study.

The empirical studies highlighted some researches carried out in Igboland and other parts of the world and how they are interpreted in the context of the study. The information derived from these studies, confirmed that so many researches have been carried out on African traditional education especially Igbo traditional education. Indeed, earlier researchers have pointed out that Igbo traditional education still exists in modern Igbo society, but it has been adversely influenced by social changes and experiences in the contemporary society. The study of Igbo traditional educational thought and practices carried out by Ndubuokwu (1995) in three sub-units of Igboland revealed that traditional education still exists, though not in its pristine form because it has been adversely affected by the advent of the missionaries, colonial rule and western education. Udechukwu (2012), Osuala (2012) and Maduagwu (1999) pointed out that Igbo traditional education has been adversely influenced by western culture, while Dei (2014) stated that use of indigenous proverbs in school education will help to inculcate the spirit of dedication and sound moral characters in learners. Adeyemi and Salawudeen (2014) noted that incorporation of indigenous proverbs into peace education component of social studies curriculum will help to maintain good human relations and unity in diversity in Nigeria. Majoni (2014) disclosed that integrating

traditional African education into western education for primary schools pupils will help to make school education meaningful to African especially in Zimbabwe. This implies that the western education has not truly addressed the problems of Igbo people as it was in traditional society with traditional education.

However, the information derived from the empirical studies made it clear that earlier researchers have discussed the influence of modernity such as colonialism, western education, and Christian religion on indigenous education cum the relevance of indigenous education to western education in promoting functional education in African and Igboland in particular. But the confusing problems of how the ethnic groups in Nigeria contributed to the decline of the survival elements of traditional education has not been adequately addressed by scholars reviewed. Therefore, this study is interested in filling the gap as it concerns Igbo people and their traditional education in contemporary Igbo society. In filling this gap, Igbo people and indigenous education in traditional and twenty first century Igbo societies shall be carefully discussed in the subsequent chapters.

CHAPTER THREE

THE IGBO AND TRADITIONAL EDUCATION IN PRE-COLONIAL PERIOD

The Igbo are one of the largest ethnic groups in Nigeria. They speak one language known as Igbo, although there are dialectal differences. The Igbo are industrious and friendly people. They live in both rural and urban areas. The rural dwellers are mostly farmers, craftsmen, wine tappers and so on, while urban dwellers are civil servants, business men and women. The Igbo travel far and near to do business. Ajani and Onah (2016) noted that they are actively involved in buying and selling; and this trait is one of the driving forces of migration of the Igbo from one country to another. Many scholars have given historical reports on the origin of the Igbo. This is because Igbo people as human beings must have originated from somewhere. Therefore, the study of Igbo people and their cultural practices are essential in this research work. It involves a thorough investigation of the origin of the people, their geographical location and cultural values. Precisely, the Jewish and Egyptian Igbo origin, Niger/Benue confluence area Igbo origin and Igbo homeland history of Igbo origin form the first sub-headings, while Igbo worldview, Igbo traditional education and culture, traditional education and Igbo socio-religious life, philosophy of traditional education and methodology for traditional education are given adequate attention in the subsequent sub-headings.

3.1 The Historical Perspective of the Igbo Origin

There are two main widespread accepted hypotheses of Igbo origin by scholars. These are the outside origin and internal origin hypotheses. Uchendu and Nwabara (cited by Nmah, 2003) noted that the origin of the Igbo based on outside origin

hypothesis points to the Jewish origin of the Igbo, while ancient origin hypothesis is known as the internal origin hypothesis. Thus, the outside origin hypothesis involves the Jewish or Egyptian Igbo origin, while Igbo homeland origin is among the internal origin hypothesis. Ijoma (cited by Amobi, 2010) confirmed that historical perspectives of Igbo are divided into three namely; oriental hypothesis, Niger/Benue confluence area theory and the Igbo homeland hypothesis”(p.28). However, the study of Igbo origin shall be highlighted in the following ways:

3.1.1 Outside Origin Hypothesis

According to Afigbo (1981), Basden and some Igbo scholars are of the view that Igbo people were a branch of the Hebrew for the reasons of some cultural similarities found between Igbo people and the Israelites. These areas of similarities were seen in the practice of circumcision, religion, mummification, mode of adventure and sentence structures commonly found in Hebrew construction. The Igbo and Jewish customs permit a man to raise children from his brother's widow. The Igbo and the Jewish people have a common tradition of lengthy funeral ceremony. Another similarity between Igbo people and the Jews is on marriage. They make use of intermediaries in marriage negotiations.

In line with the Jewish Igbo origin, Ilona (2010) affirms that the Igbo emanated from the twelve tribes of Israel and that Eri, the progenitor of the Igbo was a descendant of Israel via Gad, one of the twelve sons of Jacob found in the Christian Holy Bible. In Genesis Chapter 30 verse 9, it is recorded that Jacob had Leah as his wife who begot four sons for him. When Leah could not have child again, she gave Zilpha her maid servant to Jacob as a wife and Zilpha had a son named Gad. In Genesis 46 verse 16 and Numbers Chapter 26 verses 15-19 it is recorded that Gad

bigot Eri who formed a clan known as Erites. Eri was therefore, amongst the tribes of Israel via Gad. During the exodus, the tribe of Eri was among the tribes that left Egypt. Ihuoma (2013) states that Eri the progenitor of the Igbo was not among the tribes of Israel that left Egypt because Eri the son of Gad and Eri of Igbo had different pronunciations. Ikenga (2007) asserted that Eri migrated with some people across the Nile into Sudan where they proceeded to south ward until they came and settle at the meeting place of Anambra and Niger rivers

On the other hand, Afigbo (1981) adds that some scholars such as Jeffrey who had written extensively on the ethno-history of the Igbo asserted that Igbo people originated from ancient Egypt because of the *igbu ichi* that stands for facial marks common to the northern Igbo and some features of Igbo traditional religion which were attributed to Egyptian origin. Still in the same lane, Ekwealor (2010) pointed out that some foreign scholars were of the same view that Igbo people originated from Egypt because of the similarities found in the religious practices of the Igbo and the Egyptians. However, the proponents of this view can be commended for tracing the origin of Igbo people.

Another outside origin hypothesis is the Niger/Benue confluence area history of Igbo origin. Ekwealor (2010) asserts that the Igbo and non-Igbo ethnologists contend that Igbo people emanated from the Niger/Benue confluence area. According to Afigbo (cited by Onwubiko, 1991), the Igbo originated from the Niger-Benue confluence six thousand years ago and from there, they migrated to the areas they occupied today. The advocates of this perspective buttress the claim with the linguistic theory such as “kwa” which explained that the speakers or the *kwa* sub-family language such as the Igala, Edo, Yoruba, Idoma, Igbo, Tiv, Izon Urhobo and

so on, lived in the Niger/Benue confluence area before they dispersed to other areas. This suggests that the Igbo were living very close to the Igboland before they came to live in the present Igboland. This theory seems not to be plausible bearing in mind that the Igbo must have come somewhere before they came to live in the Niger/Benue confluence area. According to Afigbo (1981) assuming, therefore, that “the ancestors of the Igbo came down from the region of the Niger-Benue confluence, the next important question is that of their first settlement here in Igbo land and pattern of their subsequent dispersal”(p7). According to Ijoma (2002),

the proponents of the Niger/Benue Confluence theory also used the antiquity of yam cultivation and the importance of yam in the Igbo culture area to support their argument. They asserted that yam would not thrive well in the rain forest, the present Igbo environment (p. 40).

But, Ijoma (2002) claimed that the forest-savanna borderlands are the best place for yam cultivation because two species of wild yams namely, *Dioscorea odoratissima* and *Dioscorea Pracchen Sillis* thrive in forest zone, and yam is a creeping plant and the stems quickly climb tall trees in the forest environment in search of sunlight.

3.1.2 Internal Origin Hypothesis

In Igbo homeland history of the Igbo origin, Ekwealor (2010) disclosed that the Igbo people did not emanate from anywhere. The proponents of this theory maintained that the Igbo started their journey on earth in the place where they are living today, especially in Awka, Nri, Owerri, Orlu and Okigwe. According to the speculators of this view, the archeological excavation in places like Afikpo, Nsukka, Igboukwu were used to buttress the claim that the Igbo homeland is the origin of the Igbo and that they have lived in their present abode for more than six thousand years.

According to Agugu (2006), the evidence of man-made tools like axe, pottery and carved stones dug up at the present Enugu and Ebonyi States favoured the Igbo homeland view of Igbo origin.

Furthermore, Ekwealor (2010) affirms that the Igbo homeland history of the Igbo origin derived its claim from the fact that the land of Awka, Nri, Owerri, Orlu and Okigwe had deteriorated or no longer fertile for farming because they were the first agricultural sites in Igboland. Ijomah (cited by Amobi, 2010) maintained that “those areas appeared to have been of early human occupation and protracted utilization, thus giving rise to the greater deterioration of the soil than most parts of Igboland” (p.30). The researcher however, disagrees with this hypothesis because those areas were never known as agricultural areas. For instance; Awka people were never known for farm-work. They substitute agricultural practices for craft works. Okafor (1992) disclosed that Awka people before AD 1905 (before the advent of British) were a great people, resourceful, inventive and courageous. They specialized in iron, copper, brass and bronze work. The Igbo creation myth also confirmed that an Awka blacksmith was sent to dry up the land when Eri complained that the land was watery.

Looking at the Igbo creation myth, Ugwu (2002) noted that it is a general belief among the Igbo of Nigeria that they had their primordial origin from *Nri*, the spiritual ideological headquarters and that the founding father of Nri was Eri. Eri was sent down from heaven with his wife *Namaka* by *Chukwu* and they landed at *Aguleri* in Anambra State. Ugwu goes further to point out that when Eri came down from heaven, the land was waterlogged. Eri complained to *Chukwu* the supreme God and He sent down an Awka blacksmith to dry the land. Thereafter he was rewarded with *Ofo* which stands as a symbol of authority to the smithing profession. According to

Afigbo (1981), Eri and his first wife had four male children namely; *Nri*, *Agueri*, *Igbariam* and *Amanuke*. Nri the eldest son had five children, but only four of his sons founded communities namely; *Agukwu*, *Enugu-Ukwu*, *Nawfia* and *Enugu-Agidi* while his only daughter got married and had four sons who were the founders of Awkuzu, *Umuleri*, *Nando*, and *Ogbunike*. The researcher disagrees with this version of Igbo origin for the following reasons; if Eri was the progenitor of Igbo people, where did Awka blacksmith come from. Was he also sent down from heaven?

However, the study, of the Jewish and Egyptian history of Igbo origin, Niger/Benue confluence area history, Igbo homeland origin and Igbo creation myth confirmed that Igbo people have done something in tracing how they started their journey in this world. But, the researcher is in line with the Jewish history of Igbo origin because the speculators of the view were able to trace the origin of Eri the progenitor of the Igbo mentioned in the Igbo myth of creation to Gad one of the twelve sons of Jacob mentioned in Holy Bible. What Ihuoma (2013) pointed out cannot be used to discard the Jewish origin of the Igbo origin because a whiteman pronounces an English word better than an Igboman. Thus, the study of geographical location of the Igbo in Nigeria is crucial in identifying the Igbo homeland.

3.2 Geographical Location of the Igbo in Nigeria

The Igbo are one of the ethnic groups in Nigeria. Nzomiwu (1999) asserts that Igbo people are located in the tropical region of Africa and in Nigeria, they are found in Anambra, Abia, Imo, Enugu, Ebonyi States and some parts of Delta and River States. Ayika (2014) states that “the Igbo speaking peoples can be divided into five geographical based cultures namely, northern Igbo, western Igbo, southern Igbo, eastern Igbo and northeastern Igbo” (p.17). Obineche (2013) observed that Igbo

people have a large land mass that is bounded on the North by Igala and Tiv speaking peoples of Benue state, and on the South by Ikwerre, Ogoni, and Ijaw people of River State, while on the East and West they are bounded by Ogoja, people of Cross River State and Edo, Isoko, Urhobo and Itsekiri of Delta State respectively. Kalu (cited by Udezo and Nweze, 2012) affirmed that:

Igboland is divided into cultural areas, Western Igboland (Asaba axis), North-Western Igboland (Onitsha axis), Northern Igboland (Udi-Nsukka axis, North-Eastern Igboland (Nkanu-Agwu-Abakaliki axis), Central Igboland (Okigwe-Nkwere-Orlu-owerri, Mbaise axis) and Southern Igbo (Ngwa, Umuahia, Bende, Ndoki axis. (p.92).

Igboland, meaning *Ala Igbo* is the homeland of Igbo people, although Igbo people live in other parts of the country. The Igbo heartland or core states are found in Southeastern Nigeria such as Anambra, Abia, Ebonyi, Enugu and Imo states. No wonder Uchendu (cited by Nmah, 2003), disclosed that Igbo people live in Southeastern Nigeria between latitude 50 and 70 degrees North of the Equator, and longitude 60 and 80 degrees East of the Greenwich Meridian where they occupied an area of about 25, 280 square kilometers (15, 800 square mile). According to Amaobi (2010) the 2006 census in Nigeria states Igbo figure at about “16,381,729 out of the purported total figure of 140,003,542” (p.31). Ayika (2014) writes that “the population of the Igbo people was over 17 million in 2006” (p.7). It is plausible to contend that Igbo people have the largest population in Nigeria with rich cultural heritage that disclose the Igbo cultural values and how they perceived the universe.

Having identified the geographical location of Igbo people in Nigeria, the knowledge of common features of the Igbo nation is essential. In doing this, Ogugua

(2007) pointed out the Igbo ontology and cosmology as common features; from which other essential characteristics such as unitary vision of their world, a deep religious sense, egalitarian mentality, hard work, communalistic attitude to life achievement orientation are derived. Therefore, the study of the Igbo worldview is essential in disclosing the nature of Igbo traditional education.

3.3 The Igbo Worldview

The Biblical account of human origin and the Igbo myth of creation assign the creative activity to (Chukwu or Chineke) God. To the Igbo, the visible things such as rivers, star, moon, trees, and the invisible things were created by *Chukwu*. According to Madu (1997), most Igbo scholars have used the three-tier structure namely, *Eluigwe*, *Ala Mmadu* and *Ala Mmuo* to describe how Igbo people perceived the universe, while others uphold the idea of two-tiered structural arrangement namely, *Uwa ana ahu anya* and *Uwa anaghi ahu anya* (meaning the visible world and the invisible world respectively.) The invisible world is made up of *Eluigwe* which stands for the sky above and *Ala Mmuo* meaning underworld, while the visible world is made up of the solid earth, meaning *Ala Mmadu*. *Eluigwe* is the place of *chukwu* and very powerful deities such as *Amadioha*, the god of thunder and *Anyanwu*, the god of light. *Ala Mmuo* is where the ancestors and the good and evil spirit forces live, while *Ala Mmadu* is the abode of earth goddess, minor deities and human beings, animals and the vegetable matter.

Madu (1997) adds that there is a mutual interaction among all the inhabitants of all the spheres of Igbo cosmic structure because the gods and ancestors can visit the world of men while human beings can visit the land of the dead. Ogugua (2005) pointed out that ancestors are believed to take active part in family and community

affairs and that sacrifices are some times offered to them to protect life and to acquire the goodies of life. This implies that man is not alone in the earth. The spirit beings protect man and man cannot annoy them without being punished. Cosmic harmony can only be realized when there is harmonious relationship among these beings and disruption in one sphere affects other spheres. Ejizu (2014) affirms that the spirit beings have the power to punish evil doers, and inability to acknowledge their presence in the community could spell disaster for human beings and the community at large. Therefore, man as the connecting door between the spirit beings and other cosmic creatures, must do everything to maintain this relationship. He is expected to live a good life that will catapult him into the ancestorhood to continue his life in the world again through re-incarnation, as rightly observed by Madu (1997), “life for the Igbo is cyclic.” (p. 6).

From the study of the Igbo worldview, it is obvious that Igbo worldview is a religious worldview. Man is not alone in community because community for the Igbo is made up of human beings and spiritual beings and every effort must be made to maintain the relationship between man and spiritual beings. This explains why the Igbo are described as religious people. Igbo worldview points out Igbo cherished values such as community consciousness and values for human life. Other cultural values include sacredness of the community, hospitality, and good human relations. In fact, the knowledge of Igbo cultural practices, such as their dressing pattern and traditional occupation and the nature of educational system that existed in traditional society need to be studied for one to appreciate the nexus of relationships between the Igbo worldview and traditional education.

3.4 Igbo Traditional Education and Worldview

Igbo traditional education is a continuous education where basic skills and Igbo cultural values are transmitted to children and young adults through observation, learning by doing, imitation, recitation, demonstration, ceremonies and rituals. In most cases, children, especially boys followed the vocation of their fathers, while some are sent to master craftsmen as apprentices. This type of education flourished in traditional Igbo society because it was rooted in the culture, norms and Igbo worldview. The Igbo world view is how Igbo people explain their world, their basic assumptions and perception of the universe. Uchendu (cited by Achunike, 2002) affirms that to know how a people view the world around them is to understand how they evaluate life and a people's evaluation of life both in the temporal and non temporal order provides them with a charter of action, and a guide to behaviour. Therefore, a study of the Igbo worldview, as it concerns the relationship between man and God, community consciousness, sacredness of human life and the sacredness of community will aid in a comprehensive evaluation of the nature of Igbo traditional education.

3.4.1 Belief in Man as a Special Being

Igbo people are religious people that exhibit their religious belief in everything they do. They believe in a benevolent creator or Supreme Being known as *Chukwu*. Okodo (2003a) averred that before the advent of Christian religion, that Igbo people had been expressing their belief in God which they called different names such as *Chukwu*, *Chineke*, *Olisebuluwa* and can only be accessed through intermediaries, example the deities such as *Ifejioku*; the yam deity, *Amadioha*, the god of thunder and lightening, *Igwekala* god of the sky and *Anyanwu* the god of light. These spiritual

beings and man are in continuous relationship. And if man tries to destroy this relationship he will be severely punished.

Thus man must live upright and sound moral lives to maintain this relationship and in doing this, man developed the idea of praying, worshipping the supreme being, deities and the ancestors for protecting his life and solution to the problems of existence. There are different shrines such as family shrines, clan shrines, and village or community shrines for worshipping God. Sacrifices and prayer of thanksgiving were also offered to *chukwu*, deities and ancestors. According to Ugwu and Ugwueye (2004) gift or thanksgiving sacrifice is meant for appreciation of life and other good things of life, propitiatory sacrifice is for appeasement in time of calamity or serious illnesses. The preventive sacrifice is to avert evil or misfortune while votive sacrifice is made for fulfillment of vow and promises.

Udechukwu (2012) confirmed that for the Igbo, among all the created things, that man was given a high and prestigious position as it concerns having a cordial relationship with God. And to maintain this relationship, man developed the idea of worshipping God, performing sacrifices, and communal activities such as rituals, festivals and ceremonies to enable members of the community have the knowledge of God. No wonder Turner (cited by Ogunbameru, 2010) affirmed that these communal activities are means of imparting knowledge since they are marked by special kinds of dress, dances, body paintings and foods which help the people to reaffirm their traditional values, beliefs and norms and unity of purpose.

3.4.2 Belief in Community Consciousness

Nzomiwu (1999) vividly expressed that community consciousness does not mean that an individual does not have right in traditional Igbo society, but the

individualistic spirit is rooted in communal life. It deals with the idea of who can be more productive and useful to the community as a whole. Ejizu (2014) said that community-living is reflected in the extended family system where everybody is his brother's keeper. There were no beggars. The incapacitated members of the community were affectionately cared for. He added that a child does not answer his or her personal name; rather a child is identified by his parents' names such as Maazi Okafor and Maazi Nwankwo (Mr Okafor and Mr Nwankwo).

Expatriating on the communal consciousness, Nzomiwu (1999) maintained that a child is always trained, watched and guided by the whole extended family, the village and even the entire community. This implies that a child is the child of all (*nwa bu nwa oha*) and everybody's obligation is to ensure the proper up-bringing of children. Therefore, communal consciousness promotes Igbo traditional education since the community served as an agent of education by utilizing every incident and ceremonies to train children and young adults.

3.4.3 Belief in Sacredness of Life and Community

In traditional Igbo society, people's behaviours and ways of life were controlled by norms and customs embedded in African traditional religion. This is because Igbo people believe that human life is supreme and must be protected. The high premium which the Igbo attached to human life is seen in their names such as *Ndubuisi* meaning life is of supreme importance, *Ndukaku* which means life is greater than wealth, *Ndubueze* meaning life is the king of values. The preservation and enhancement of human life takes care of spiritual and material well being of man. This is because life comes from *Chukwu* and sickness and childless marriages are threat to life and human existence. Thus, series of taboos, rituals, sacrifices and

marriages were platforms through which Igbo people preserve and ensure the continuity of human existence. Ugwu (2007) averred that traditional medicine is a conventional means of treatment and cure of various diseases that diminishes life. Others include oath-taking and prayers offered daily to Supreme Being to preserve, sustain and protect life. All these measures are way of life that is transmitted from one generation to another.

Concerning the sacredness of community, Ejizu (2014) asserted that for traditional Africans especially the Igbo, “community is much more than a social grouping of people bound together by reasons of natural origin and deep common interest and values, but a unity of the visible and invisible worlds”(p.2). The visible world is the physical environment, while the invisible world is the world of ancestors and divinities. The members of the invisible worlds such as ancestors and spiritual beings are more powerful than man. They protect the life of members of the physical world. Ancestors are guardians of family affairs and traditions. Their reality and presence in the community are always acknowledged by man because inability to do so could spell disaster for human beings and the community at large. The Igbo recognize the presence of invisible beings through different kinds of symbols such as carved objects, shrines and names given to children, such as *Nnenna* meaning my fathers’s mother, *Nnamani* that is my ancestral father, *Nnanna* which implies my father, father.

Moreover, Madu (1997) pointed out that man relies on the patronage of the deities for his existence and he must live a life of balance with the spiritual beings in order to survive. This is because the spirit beings and man are in continuous and intimate relationship. He added that the spirit beings provide security and fortunes to man and man dared not annoy them without appropriate punishment from them. Thus there is a

need to enlighten members on the essence of promoting human life and maintaining a harmonious relationship in the community. Udechukwu (2012) confirmed that elaborate taboos were devised, spelling out bounds of acceptable behaviour in social, political, economic life of the community, hence the origin of values and norms to impact morals and good behaviour to the young ones. In other words, moral codes, regulations, customs and *nso ani* (offence against the land) in Igboland are for socio-moral guidance. Thus, the Igbo worldview laid foundation for Igbo traditional education since education is a means of transmitting and preserving people's way of life and their basic assumptions and perceptions of the universe.

Having discussed the relationship between Igbo traditional education and Igbo worldview, one can see that Igbo traditional education is a way of life that cannot be neglected in describing Igbo nation. But to have a vivid picture of Igbo traditional education, the study of Igbo cultural practices and values cannot be left behind. This is because education is a means of transmitting and preserving cultural values and the cultural future of a society is very much determined by the educational system the society provides for the children and young adults. On the other hand, Udechukwu (2012) confirmed that no educative process can easily be separated from the culture of the society from which the teacher comes from. Therefore, the study of Igbo cultural practices that enhanced the indigenous education in Igbo traditional society cannot be neglected in this research work.

3.5 Igbo Traditional Education and Culture

Culture is an essential feature of human society. It involves the things people do, how they marry, dress, and dance, transmit information, the type of house they build and what they eat. The material aspects of culture such as farm tools, buildings,

dressess, musical equipments can be seen or touched while the non material aspect such as beliefs, norms, values, languages and so on are non tangible. For instance, the greeting styles such as *iboola chi* or *ututu oma* meaning good morning and *ka chi foo* meaning goodnight are aspects of Igbo cultural values that are transmitted to young ones through traditional education.

Still on the relationship between Igbo traditional education and culture, Okafor (2003) affirms that instruments for transmitting information in traditional setting include, *ogene* (metal gong), wooden gong (*ekwe*), talking drum (*igba*), horn (*opi*). The smaller or antelope horn is used to summon the youth, and encourage them during ceremonies, while the elephant horn is blown by the titled men during festivals and ceremonies. Besides transmitting information, they are also used for music education. Aziken and Emeni (2010) affirmed that traditional forms of communication were not only source of information but education and entertainment to the people at the grassroots. Traditional system of communication serves as a source of cultural, political, health and other educational and enlightenment programmes in the traditional society. For instance, wooden drum are used to announce the promulgation of laws and regulations, meetings and arrangement for communal works. Traditional forms of communication play vital roles in traditional songs such as festival music, title-taking music. These instruments enable Igbo people to play different types of music. According to Agu (2003), “some of these music types include the *egbenuoba*, *negedegwu*, *atilogwu* and *egwu-ekpili*” (p.60). The Niger Delta people are known for *egwu amala* which they dance with white handkerchief, while some communities in Anambra state are known for *atilogwu* and metal gong music meaning *egwu ogene*.

Another important relationship between traditional education and culture is traditional attire. Okodo (2003a) points out that the Igboman ties a loin cloth and wears a top with a cap and where he is a titled man, he wears a red cap tucked with the eagle's feather(s), while women tie a wrapper from their chest to their ankle. The popular two piece wrapper with blouse and big head tie are also associated with the married women. Teachers of Igbo traditional education used such dressing patterns to inform the young ones of the nature of traditional attire in Igboland

Igbo traditional education also employed agricultural activities to make young adults and members of the traditional society productive. Thus, agriculture was the main occupation of the Igbo in traditional society. The Igbo agriculture was instituted by the Supreme Being Chukwu. Farming commences at the arrival of the first rainfall towards the end of March and the beginning of April. Nmah (2003) confirmed that the two major seasons in Igboland are the rainy season and the dry season. The rainy season, which ushers in the season of cultivation commences on April till mid-November, while the dry season starts from mid-November and last till March. The sub seasons include August break and harmattan. August break is experienced in the month of August during rainy season, while harmattan occurs between late November and the beginning of February. During harmattan, people experienced dusty wind and dry air. According to Abba (2014), people experienced cracking of lips, cold, dry skin, catarrh, cough during harmattan.

On the other hand, farming in Igboland was highly ritualized because the beginning of planting and harvesting seasons was usually marked by festivals and rituals. While some cultivate for commercial purposes, others practice subsistence system of farming. The most valued crop in Igboland is yam followed by *ede*

(cocoyam). Yam is regarded as male while cocoyam is said to be female. According to Afigbo(1981), the Nri legend on the origin of food crops points out that when Eri the progenitor of the Igbo died that the food supply from heaven ceased but his son Nri complained to *Chukwu* and *Chukwu* told him to kill his eldest son and daughter who were Eri's grand children. Nri killed his eldest son and daughter and buried them separately. Three native weeks later, shoots appeared from the graves of these children. From the graves of his eldest son and daughter a yam and some cocoyam sprang up respectively, thereby making yam men's crop and cocoyam women's crop. Yam is a symbol of strength because it is the most difficult crop to produce. The yam deity is known as *Njoku* or *Ihiejioku*, while the deity for cocoyam is *Njoku ede*.

The arrival of new yam is followed by yam festival in some Igbo communities, while *iri ede* that is cocoyam is associated with the women. The bread fruit and the palm tree where Igbo people derive palm oil, broom, rope and wine were of less important because the Nri legend on the origin of food crops disclosed that palm tree sprang where Nri the son of Eri buried his male slave, while bread fruit sprang from the grave of the female slave. Other crops include; maize, vegetables, melon, banana, cassava and so on. The sources of labour for farm work were family members such as the father, the wives, children and the clientage. Wealthy men with large families made use of the slaves. Crops like maize are always ready for harvest after three months of planting, while cassava take longer periods of one or two years. Cassava was never the chief staple food of the Igbo although it has been reckoned as one of valued crops in this century. Igbo people use cassava tubers to produce garri, cassava flour, foo-foo and so on.

More importantly, Igbo traditional education offered employment opportunities to members of traditional society, Agada (1991) pointed out that there were no unemployed persons. This was because the society had a vocation by which an individual earned his living. An individual was either yam farmer, a blacksmith, a palmwine tapper, a wood carver, a cloth weaver and so on. The blacksmithing industry was very common in Awka, Nkwerre and Abiriba, although Awka people dominated the industry. According to Ugwu (2002), the Igbo creation myth affirmed that an Awka blacksmith was sent to dry up the land when Eri complained that the land was watery, while Afigbo (1981) confirmed that “after the Awka blacksmith had finished his assignment, Eri rewarded him with an *Ofo* which conferred on him special claims to the smithing profession” (p.41). The products of the Igbo smiths were mainly iron tools needed in home, farm work, war and musical instruments. The smithing industry was a lucrative business that attracted business men from other parts of Igboland and non Igboland.

Another lucrative occupation in traditional setting was carving. According to Afigbo (1981), each of the myriads of gods and goddesses in Igboland had its representation in wood which were constantly replaced as a result of the ravages of white ants and other insects that destroy wood. This suggests that Igbo carvers provide the needs of people and the community by producing entertainment tools, domestic tools such as wooden utensils and stools, doors, and panels. Weaving of clothes was another lucrative business that is peculiar to women in traditional Igbo society. Although, it is time consuming but it serves the needs of people.

Moreover, the Igbo earned their living through trading and marketing in the traditional setting. Afigbo (1981) contends that “just as Chukwu is believed to have

instituted agriculture, so he is believed to have institutionalized trade and marketing, by creating the Igbo market days naming them after four heavenly fishmongers”(p.130). These men went round Igboland establishing markets bearing their names, namely; *Eke, Orie, Afor, Nkwo* which laid the foundation of the Igbo four market days. With the help of these market days, Igbo people were able to engage in buying and selling which started with the exchange of goods for goods known as trade by barter to the use of currencies. The currencies used in pre-colonial Igboland include; salt, cowries and iron money known as *Umumu*. The salt was ground into fine powder and moulded into cones of different sizes and used in exchange transaction. Chukwu (2005) noted that in some part of Igboland iron bar known as *Okpogho* was used and cowries were used in northern Igbo and most of the riverine Igbo.

However, a critical evaluation of the relationship between traditional education and culture in traditional Igbo society pointed out that education in traditional society was a way of life. One can also, see that the study of Igbo worldview and cultural practices helped the researcher to highlight the nature of educational system that existed in traditional Igbo society. Thus, the subsequent sub-heading throws more light on the traditional education and the Igbo socio-religious life, scope and features of Igbo traditional education.

3.6 Traditional Education and the Igbo Socio-Religious Life

Udezo and Nweze (2012) stated that Igbo traditional religion is a subset of African traditional religion which is the belief system that has been handed down from one generation to another. The Igbo believe in Chukwu or Chineke known as God, communalism, sacredness of life and community and so on. Traditional religion

permeates every fabric of the Igbo life such as economy, ecology, politics, family and even the health care system. Mbiti (cited by Madu, 2008) noted that an Igbo man carries his religion to everywhere he goes and everything he does has a religious interpretation. Thus, traditional education no doubt has a religious undertone.

As pointed out earlier, traditional education is rooted in the Igbo worldview which is a socio-religious worldview. Igbo traditional religion does not only create moral principles or guidelines for moral education and character formation, but through the socio-religious ceremonies such as cultural festivals, marriage ceremonies helped to educate children and young adults on Igbo cultural values which the traditional education stands to propagate. Other socio-religious life of the Igbo such as communal life system, the Igbo family life and traditional occupation helped in transmitting cultural values to members of society in pre-colonial times.

In traditional society, blacksmithing was a traditional occupation where people do not only learn how to make tools like hoe, cutlass and war instruments, but an occupation where people acquired moral value of being honest in their profession. According to Osuala (2012) 'ima otutu' which signifies the passing-out or graduation of an apprentice is a religious ceremony where the smiths reaffirm their commitment to uphold the ethics of the profession. Farming was also a traditional occupation where members of community learn how to farm and the need to maintain harmonious relationships between the visible and invisible beings in traditional society. Afigbo (1981) stated that the beginning of farming season was a formal occasion marked by a ritual while the beginning of harvest season was marked by new yam festival. No wonder Achebe (1958) stated that Ezeani the priest of the earth goddess scolded Okonkwo for beating his wife Ojiugo on the week of peace or holy

week for failing to prepare the lunch on time. The priest of the earth goddess told Okonkwo that he was not a stranger in Umuofia. And that he knew that their forefathers ordained that before planting any crop in the earth, a holy week in which a man does not say harsh word to his neighbour should be observed to attract the blessing of the earth goddess for farm work.

Traditional society had much regard for farming that was why they measured a man's wealth from the largeness of the size of his barn. Still on the social function of farming and yam, Madu (1997) pointed out that the chief crop was *ji* (yam) which legend holds that it was given to the Igbo by Chukwu himself, and the high respect the Igbo accorded to yam was a sociological projection of the traditional Igbo who measured wealth by size of the person's barn. Udezo and Nweze (2012) said that members of the society acquire traditional values as they watch the ritual master cuts one new yam tuber into four pieces, and at the same time praying to the yam deity for blessings. Other educative instruments during this festival were traditional dance, traditional musical instruments, traditional attire and so on. Thus, Turner (cited by Ogunbameru, 2010) is right by stating that cultural ceremonies such as puberty rites, birth ceremony, marriage rite, new yam festival are marked by special kinds of dress, dance, food and body painting which helped traditional societies reaffirm their traditional values. Cultural festivals help to inculcate generous thoughts and affections in children because they create avenue for children to eat and drink on the generosity of people.

Traditional marriage ceremony was another Igbo socio-religious life that helped in preserving and transmitting cultural values to the members of the community in pre-colonial period. The traditional prayer offered during the ceremony, traditional dance,

food, kola nut and drinks such as palm wine were cultural values which Igbo traditional education preserved in traditional society. Kola nut especially *Oji* Igbo was used to transmit Igbo cultural value of hospitality and harmonious communal living between the visible and the invisible members of the community. The honour and dignity accorded to kola nut *Oji* Igbo was transmitted to the members of the community through ritual prayer offered with kola nut in traditional ceremonies and social gathering.

Similarly, traditional marriage rites which help in inculcating cultural values in young adults were strong in pre-colonial Igbo society although it vary from community to community. Among Awka people the most important marriage rite is *Okuku onye uwa*. According to Kanu (1996), *Okuku onye uwa* rite :

Is a practice where a fowl is sacrificed to the family deity before a woman leaves her house. The woman and her husband are then made to consume the fowl so sacrificed with some form of incantation. This rite is considered by Awka people as the wedding proper and without it, there is no valid marriage. (p. 35).

Okafor (1992) noted that on the day of *Mgbu okuku onye uwa* (sacrificing a fowl to the family diety of the bride), the family of bridegroom went together with their son to bride's house with one hen, eight big yams, ₦1.20, out of which the bride's father took 60k, while the remain part was for the extended family. Ten gallons of palm wine, eight kolanuts, one big goat, and a bottle of hot drink were among the items for the marriage rite.

The ingredients for the fowl soup called *obobo* with no vegetable, no fish and oil were the hen slaughtered by an elder member of the bride's family, salt and pepper. One piece of the yams was used to prepare pounded yam which was divided into two

shares. Okafor (1992) added that one wing of the fowl, some soup together with one share of pounded yam were served to the bridegroom's family to eat together with the bride, while the remaining part of the fowl, soup and pounded yam were for the bride's family. The ceremonial meal and feasting marked the solemnization of the marriage. Traditional marriage ceremony is therefore, a vital channel for transmitting cultural values to members of the society, and in pre-colonial Igbo land it was strictly traditional.

Traditional morality aided the survival of traditional education in pre-colonial Igboland. Okwueze (2003) asserted that traditional morality is in line with *Omenani* that is what is customary and generally held to be good. Traditional morality laid much emphasis on group morality than on individual cultivation of goodness. The moral code of Igboland known as *Omenani* is concerned with the various aspects of behaviours and social activities that are approved, while at the same time indicating those aspects that are prohibited. He added that traditional morality is aimed at achieving social harmony and it was developed from the injunctions of the earth goddess through the ancestors. Their injunctions made up of approved observances and prohibitions constitute the *Omenani*. The prohibited actions are known as *Nso Ala*. Thus, Igbo morality which is characterized by *Omenani* that is what is customary and generally held as good and *Nso Ala* known as the actions that are abominable to the earth goddess or taboo and the sanctions associated with the taboos enhanced moral educational aspect of traditional education in pre-colonial Igboland.

Ekwunife (cited by Amobi, 2010) pointed out that the Igbo inculcate moral values in family members through moral education, enforcement of morality and moral reformation. Moral education starts very early at home and it is both informal and

nonformal education. The educators used folk stories, proverbs traditional songs to inculcate moral values in young adults. Ogbalu (2011) noted that:

Folktale is normally told in the evening after the evening chores. Children normally sit round the fire side in their father's obi or in their mother's hut to listen to folktales. Normally the elders, their father or mother tells the story. Children then take turns in telling their own stories. (p.57).

Igbo Traditional morality was enforced through religious sanctions such as oath taking and non religious sanctions such as ostracism, fine, and casting insinuations in songs and drumming during festivals. On the other hand, Igbo traditional education helped to transmit the methods of social control such as oath taking, ostracism to children and young adults, and to maintain that the instruments are vital in moral enforcement. Okwueze (2003) noted that ostracism or social boycott was used against extreme offenders such as witches or wizards and murderers, while fine means that the offender would lose some of his properties to the offended or the community. On moral reformation Ekwunife (cited by Amobi, 2010) added that steps are taken by the person who committed a moral offence to purge himself through religious rituals of the vitiating effects of the crime on the personality and family. After the religious ritual, his personality would be restored and the person would have new power to live good life for the progress of the family and the community at large.

The Igbo community life was another socio-religious life that enhanced traditional education in pre-colonial period. This is because community for the Igbo has both religious and social connotations. Ejizu (2014) affirmed that community for the Igbo "is much more than a social grouping of people bound together by reasons of natural origin and deep common interest and values, but a unity of the visible and invisible

worlds” (p.2). Everything must be done to maintain the harmonious relationship between the visible and the invisible beings. Thus, all members of the community share the obligation of making it a happy abode by educating members on the socio-moral values necessary for harmonious relationships in the community. No wonder Onyeidu (1999) explained that traditional ethics which traditional education stands to preserve was communal in nature. Anyone who fails to abide by the tribal mores was offender not only against the living members of the society, but the entire community composed of both the living and the dead.

Agbo (1993) stated that “the training of the children was a community affair, and the Igbo spare neither the rod nor the mouth in order not to spoil the child. They correct children through physical punishment, facial expression scolding and denying them of piece of meat” (p.49). Igbo traditional family system played important role in imparting values necessary for human development and harmonious living in traditional society. According to Okwueze (2003) no matter how large the family may be, every grown up member of the family had it as a moral obligation to give moral advice to all the younger members of the family to enable them grow into responsible adults. Nzomiwu (1999) noted that:

The education of the young is the concern of the entire community. All attempt is made to train the children to be thoughtful and unselfish by giving them a code of altruistic behavior and punishing them at least by verbal disapproval when they fail to live up to it. (p. 11).

Thus, Igbo community life in traditional society was a socio-religious life that utilized every incident or the resources available in the community to train the young ones and to preserve the moral values so as to ensure peaceful co-existence in the community.

Similarly, *Ofo* was a vital instrument for inculcating harmonious community-living in traditional society. According to Nzomiwu (1999) *Ofo* is socio-religious symbol which is widely used among the Igbo to maintain justice and to enforce morality. *Ofo* is derived from a branch of the *detarium senegalense* tree. Ejizu (2014) stated that *Ofo* was the dominant symbol object that expressed for traditional Igbo people important ideas, beliefs and values concerning their religious life, social life and political life. There are different kinds of *Ofo*, namely; personal *Ofo* which is owned by individual, institutional *Ofo* which is used by officials like traditional priests, professional *Ofo* was used by practitioners like diviners. Lineage *Ofo* was the most prominent among the traditional Igbo that was used by male head of the family, kindred or clan. *Ofo* was used for attesting to the truth, settlement of disputes, oath-taking and for prayer in traditional society. Igbo male elders usually begin their day with prayers. They do this by holding the lineage *Ofo* in their right hands while pronouncing the prayers and benediction.

Nzomiwu (1999) asserted that wives of a polygamist usually took oaths on *Ofo* never to poison, harm one another or their offspring's, once the oath was taken, it becomes automatically binding. The essence of this is that if one contravenes, the ancestral spirits who are represented by *Ofo* will inflict punishment on the person. *Ofo* was used to discourage vices in pre-colonial Igbo. In most cases, people who want to start some business enterprise took an oath using *Ofo* to ensure upright behavior and dispel all suspicions and ensure fidelity in all their dealings in connection with the enterprise. Once this is done, all fears of dishonesty on the parties are removed. This is because *Ofo* is the most perfect degree of justice, the justice of God mediated by the

ancestors. Thus, any breach of covenant made by *Ofo* is believed to bring about misfortune.

The study of Igbo socio-religious life and traditional education would be meaningless without an effective means of communication for instance Igbo language, symbols, signs and art works. Obi (2004) affirms that language is the key to culture because cultural heritage is expressed and transmitted verbally, musically and artistically. Nwadiibia (1991) observed that without symbolic interaction, there will be no communication among human beings and absence of communication makes learning difficult. Afigbo (1981) reaffirms that:

In pre-colonial Igboland, the Igbo language was not a thing existing apart from the society and its culture. It was an intrinsic part of that society and its culture. It is doubtful whether an Igbo man of those days would have thought or believed that anything, any idea or any concept, to which the language could not give expression, existed or could exist. (p. 374).

In *Things Fall Apart*, Achebe (1958) expatiates on the place of cultural symbol in communication by stating what Unoka told Okoye when Okoye came to reclaim his money from Unoka as follows:

Look at the wall, look at those lines of chalk, there were five groups, and the smallest group had ten lines. Each group there represents a debt to someone, and each stroke is one hundred cowries. I shall pay you, but not today. Our elders say that sun will shine on those who stand before it shines on those who kneel under them. So, Okoye rolled his goatskin and departed. (p.6).

This suggests that Unoka was able to keep record of his debts although he did not attend formal school. It also implies that Okoye who rolled his goatskin and departed

understood the meaning of the lines of chalk on the wall. Thus, in pre-colonial Igboland, if one was indebted to someone, lines of chalk would be made on the wall. Long lines represent big debts while small lines represent small debts.

Having discussed traditional education and Igbo socio-religious life, one can see that traditional education is a way of life that has both religious and social features. It is education regulated by traditional religion. It is important to state that in traditional society the Igbo did not know how to exist without their religion. Their culture is marked by religion and everyone found himself both a citizen and a religious man. Thus, three domains of education in traditional education and the scope of traditional education shall be highlighted in the subsequent sub-headings.

3.7 The Three Domains of Education in Igbo Traditional Education

Udechukwu (2012) rightly observed that in Igbo traditional education, young persons are trained in different areas in order to produce educated individuals in the three domains of education. This suggests that traditional education like formal school education covers the three domains of education; cognitive, affective and psychomotor domains.

3.7.1 Cognitive Domain

According to Eze (1999), cognitive domain is “concerned with brain work, intellectual processes; reasoning, calculating and remembering” (p. 31). Cognitive domain involves the ability to think and recall things very fast.

In traditional education, cognitive domain is seen in intellectual training. Traditional education makes use of proverbs, folktales and riddles to enable learners and children recall things easily. Fafunwa (2004) noted that in traditional society, local history was taught by the elders in each household and the songs of praise which

accompanied many of the historical events made oral traditional history a stimulating experience and very hard to forget. Okonkwo (1980) noted that Igbo riddles were useful in intellectual training in traditional Igboland. Riddles sharpen the imaginations of children and young adults. It encourages rational reasoning. Therefore traditional education through intellectual training covers the objective of cognitive domain in education.

3.7.2 Affective Domain

Eze (1999) described affective domain “as the function of the heart and mind, covert behaviours; feelings, anxieties, love, joy and appreciation” (p. 31). In traditional education, affective domain is visible in character formation and moral education. Moral education involves teaching children what they should do and what they should not do, while character formation inculcates in young ones charitable behaviours and values considered necessary for interpersonal relationships. Both character formation and moral education are acquired through oral literature and conforming to the norms of the society or religious teaching. Folktales and proverbs were powerful instrument for moral education and character formation. One of the Igbo proverbs for moral education is *Ijiji enweghi onye ndumodu na eso ozu ala n’ili* A fly that does not have an adviser is buried with a corpse. The proverb implies that he who does not heed to advice dies before his time. This type of proverb inculcates in children and young ones the spirit of obedience so as to living long.

The Igbo proverb *Otu onye kwuru, odudu atagbuo ya* signifies, it is never possible to live without the help of neighbours. This proverb is essential for character formation in 21st century Igbo society which is characterised by individualistic spirit

of the west. Igbo traditional education used this proverb to inculcate in children and young adults the spirit of brotherhood and communal-living.

3.7.3 Psychomotor Domain

According to Ughamadu (1992), psychomotor domain “is concerned with manipulative skills which the students have naturally or have acquired” (p. 53). It also involves bodily movements such as jumping, dancing, wrestling, moulding, writing, drawing, knitting and so on. Traditional education used vocational and physical education to achieve the educational objective of psychomotor domain. Maduewesi (2000) states that in physical education, a child is firstly, introduced to playful exercises of sensory and motor apparatus which enables him fit into his physical environment before participating in competitive games such as climbing, dancing, wrestling and so on, while vocational education such as pottery-making, moulding, weaving, mat-making are ways of promoting psychomotor domain in traditional education.

The study of the three domains of education in traditional education suggests that traditional education is a functional education that has a curriculum, scope and methodology. Oral literature was a powerful method in imparting knowledge in traditional setting, while the indigenous curriculum was organized to provide food, shelter, recreation and physical education. However, the scope of Igbo traditional education shall be highlighted in the next sub-heading.

3.8 The Scope of Igbo Traditional Education

According to Agada (1991) the curriculum of traditional education varied slightly from one ethnic group to another but to a large extent, the curriculum can easily be grouped as follows; character development, respect for elders, intellectual

development, vocational acquisition, promotion of cultural heritage and community participation. Thus, the scope of Igbo traditional education include; physical training, vocational training, intellectual training, character formation and moral education.

3.8.1 Physical and Health Education

This involves training for physical fitness and acquisition of skills. It is acquired through jumping, swimming, wrestling, manual work, competitive games, somersaulting and so on. Physical training helps a young adult to be agile, sensitive and strong. In this type of training, children learn by imitation, demonstration and observation. They learn also by doing as they watch their brother, sisters and adult relatives perform the exercise. Maduemesi (2000) affirms that health education entails teaching a child how to wash his body, clean his teeth with chewing sticks and how to wash his hands before and after eating. Others are; how to keep the house and the compound tidy, how to wash plates and other kitchen utensils.

3.8.2 Vocational Education

This is education for self-reliance and it involves agricultural education, trade, craft work and professional training. Agricultural education includes farming, rearing of animals, fishing and gardening, while trade and craft involve; weaving, smithing, hunting, carpentry, wine-tapping and selling, painting, decoration, building, hair plaiting, soap-making, extracting palm oil and mat making, carving of doors, building of houses, leather work and pottery-making. According to Fafunwa (2004), vocational training in traditional society was largely run on the apprenticeship system and young persons were not usually trained by their parents in some areas of crafts such as blacksmithing, leatherwork and pottery-making, but by their relatives, master craftsmen or family friends to ensure discipline and concentration.

In agricultural education, Fafunwa (2004) pointed out that despite the fact that modern calendar was not in use, but there were ways of knowing what to plant. For instance, the appearance of certain butterflies were an indication that rainy season was approaching and it was time to plant early maize. Planting of other crops were patterned on the appearance of new leaves on certain trees. Maduewesi (2000) asserted that both boys and girls learnt farm work as they watched their parents and siblings grow crops like yam, cassava, melon, maize, vegetable, cocoyam and so on. They also learnt the soil texture and fertility and the crop that were very suitable for a particular soil. Methods of weeding and harvesting each crop were also acquired through observation and imitation.

Furthermore, special occupations or professions such as religious priesthood, divination, medicine and surgery, hunting, boat-making, carpentry, sculpturing, rain making were parts of vocational education. Some communities were specialist in certain profession. For instance Awka people and Nkwerre people of Imo state were known for blacksmithing, Oghe people of Enugu State were known for Traditional medicine, while Umudioka people of Anambra State were specialized carvers. Udechukwu (2012) maintained that “*dibia* (herbalist), *onye nchu aja* (ritualist), *amusu* (witch) were learnt in traditional Igbo society through initiation and training, although the contents were mostly known by the teachers and practitioners of each profession.

3.8.3 Moral Education

According to Nwuzor, Igboabuchi and Ilorah (1998), moral education is teaching people what they should do and what they should not do for harmonious co-existence in family and community. Moral education was acquired through folk stories in traditional society, proverbs, conforming to the wishes of the gods, man and parents,

and norms of the society. Okorie (2013) noted that proverbs are educative device for moral education because they discouraged and restrained people from evil deeds. He added that proverbs such as *Mmadu adighi mma ilo aso mmri maka iza onye oma* which stands for one should not swallow phlegm in the name of decorum was used to teach the youths the ideals of morality. It was used to enlighten the young adults that there is no excuse in wrong doing. Proverb were used to encourage the young persons to shun evil vices and to do only what is good. In traditional society, Emenanjo and Ogbalu (cited by Udechukwu, 2012) averred that the fear of the child losing the affectionate care received from the parents, relatives, friends of the family and neighbourhood was enough to deter him from any form of moral turpitude in traditional Igbo society. Therefore, moral education aids character formation and in traditional society, deviant acts such as sexual relationships were not a common practice among young boys and girls because of severe punishment attached to it.

3.8.4 Intellectual Training

Intellectual training deals with the ability to think and recall things easily. It is achieved through recitation and demonstration. The study of local history, legends, poetry, riddles and proverbs were embedded in intellectual training and those who excelled in these areas of study were highly respected in traditional society. According to Okonkwo (1980), Igbo riddles *gwa m, gwa m* were very popular forms of amusement during the moonlight. Igbo riddles have great educational values, because they sharpen the imagination, and help to develop keen sense of observation. He added that Igbo riddles were a powerful means of educating the mind and imagination of the Igbo child before the advent of formal education in Igboland. Intellectual training helps an Igbo man to keep records of events, to be creative,

sensitive and able to transmit Igbo cultural values from one generation to another. According to Maduewesi (2000), intellectual training involves the study of family history, community history, the history of Igbo nation and Nigeria at large. Fafunwa (2004) explains that local history is taught by the elders in each household and the songs of praise which accompany many of the historical events make the oral traditional history a simulating experience which is hard to forget, while proverbs and riddles help to develop an individual's reasoning power.

3.8.5 Character Formation

Character formation was the primary goal of Igbo traditional education, and educational system devoid of religious or moral formation is deficient and unworthy. Agbo (1993) averred that "Igbo pedagogical social set up does not give room for the neglect of the teaching or concern for other moral judgments and charitable behaviour, respect and courtesy, meekness, humility and obedience" (p.49). Character formation is an essential aspect of traditional education that helps in development of young adults, and children are severely punished when they break any social moral norms. Maduewesi (2000) pointed out that some married partners will prefer to be childless instead of bearing a child who will bring shame and dishonour to the family and the community. Agbo (1993) observed that education for charity is part of character development. It is developed or learnt through parents' exemplary life of charity, instruction on charity through stories, praising and rewarding acts of charity and corrective measures against vices contrary to charity in and outside homes.

According to Fafunwa (2004), traditional education in the area of character-training is severe because African society attaches the greatest importance to character formation which involves respect for elders and being productive. He went

further to say that young adult who is discovered taking food in the morning before he has performed his morning ablutions such as washing his face and cleaning mouth will receive correction in one form or the other at the hands of any adult member of the family or the family head. Emeka (cited by Okpara 2016) averred that Igbo traditional music education greatly emphasizes character formation and starts early to acculturate the young into those values, behaviours, attitudes, speech, action and traditions that are considered necessary for the making of persons in a given environment” (p.198). For instance, the Indigenous Igbo songs for children such as *Tufuonu nwa mere aru, Erue echi amuta ozo* which signifies cast out the evil child for another will come discourages bad behaviour. Other methods of character formation include; learning how to greet and respect elders, learning the appropriate manners of eating, engaging children in domestic chores, such as sweeping the compound, fetching water and firewood for their parents, grandparents and incapacitated members of the community.

3.8.6 Music Education

According to Onyiuke and Umezinwa (2012), traditional music is “the music that evokes from the community, experiences of a people and it touches all aspects of their tradition, socio-cultural and political systems” (p.83). According to Agu (2003), in most Nigerian cultures, there exist birth songs, puberty songs, initiations songs, festivals music, religious music, and in Igbo ethnic group these music types include the *egbenuoba, ngedegwu, atilogwu* and *egwu-ekpili*. He went further to say that among the Igbo, traditional music is not only a medium for entertainment and social relationship, but it serves as the custodian of the people’s cultural, religious and traditional lifestyles. Traditional music education is an essential aspect of Igbo

traditional education that plays functional role during title-takings, marriages and funeral ceremonies. Onyiuke (2005) noted that traditional music is a body of knowledge and practices which can humanise a person. It also imbues community members with a sense of community. Agu (cited by Onyiuke and Umezina, 2012) noted that:

Traditional music serves as a medium for the transmission and encouragement of cultural ideals. It acknowledges, condemns and discourages vices within the culture. It serves as custodian of the socio-cultural, religious and traditional life styles. It relaxes and entertains the people. (p.84).

Traditional music is useful in inculcating the right socio-moral values in children and young adults thereby making them responsible members of the society. It is a means of inculcating wisdom, good character for harmonious relationships in the members of community. Recreational music, Cradle songs and lullabies, hunting music, marriage music, wrestling music are examples of traditional music.

3.7.7 Political Education

Political education is another part of Igbo traditional education. In this type of education young adults were taught the rules and regulations governing the family, village and community. It is the type of education for inculcating the spirit of leadership and good governance in young ones. Young adults acquire this knowledge through the elders, village and age grade meetings, while the political units includes the *Umuna*, the council of elders, Ozo titled men and the *Umuada*. According to Udechukwu (2012), the socio-moral values inculcated in young adults at tender age help in maintaining good governance in the traditional society.

From the above points, it is plausible to contend that Igbo traditional education helps to widen children's knowledge and appreciation of Igbo cultural features. It was a functional education that provided both individual and communal needs of the society. Its moral education, physical and intellectual training are indispensable in human and community development. Therefore, the relevance of traditional education in Igbo society shall not be neglected in this study but for uniformity the immediate sub-heading is concerned with the principles or philosophical bases for Igbo traditional education.

3.9 The Principle or Philosophy of Igbo Traditional Education

Igbo traditional education did not develop in a vacuum. Besides the cultural values and Igbo worldview, traditional education had its own principles or philosophical bases on which it was built. The knowledge of these principles no doubt aids the investigation on the nature of Igbo traditional education in pre-colonial times.

3.9.1 The Principle of Multiple Learning

The principle states that there was little or no specialization of labour in traditional setting. The principle of multiple learning helped learners in traditional setting to acquire multiple skills. An individual who was a farmer was obliged to learn other skills such as making farming tools, how to preserve farm produce, rearing of animal, hunting, cookery and so on. Sifuna (2008) noted that farmers for instance were not only required to build their own houses and granaries, but they could be skilled craftsmen and hunters. Majoni (2014) observed that "when a child was taught to be a fisherman, he not only learnt to catch fish but also to preserve, market it, mend nets, manufacture canoes and set up temporary shelter" (p.67). Thus, Durkheim (cited by Haralambos and Holborn, 2008) was right by contending that in earlier

society, there is little or no division of labour, but as the society evolves, the division of labour becomes more specialized thereby making collective conscience less strong in modern societies than traditional societies.

3.9.2 Perennialism

Perennial means continuing for a long time. Therefore, the principle of principle of perennialism will aid the survival of Igbo cultural values. According to Sifuna (2008), the philosophy of perennialism explains why traditional education focused mainly on the transmission of a cultural heritage from one generation to another. In fact, the principle of perennialism implies that through traditional education, members of the community ensure the continuation of behavioural patterns and cultural values necessary for the survival of cultural heritage and the community at large.

3.9.3 The Principle of Functionalism

The philosophy of functionalism states that traditional education in traditional setting was strictly utilitarian. According to Sifuna (2008), traditional education was provided for immediate induction into society and a preparation for adulthood. The knowledge and skills imparted were relevant to the socio-economic activities of an individual. Fafunwa (2004) opined that irrespective of the level of education and training given to children and other young learners during pre-colonial days in Africa, traditional education was functional because the curriculum was relevant to the needs of the society. He added that unemployment, if existed at all, was minimal and very few young men roamed the villages. Elaborating on the principle of functionalism, Agada (1991) recalled that the guiding principle of traditional education was functionalism. This is because education was the normal process of day to day living.

There was no unemployed person because every member of the community had a vocation by he or he earned a living.

3.9.4 The Philosophy of Communalism

In this principle, parents and elders are expected to train their children within the community for their own welfare and that of the community. Following this principle, learners were trained to acquire a common spirit to work and cooperation was preferred to competition. The principle describes education as an integral part of culture and that training of children was a community affair. Majoni (2014) noted that the principles of communalism states that “all members of the community owned things in common and applied the communal spirit to work. Children belonged to the community and every member of the community had a stake in their upbringing” (p.67) According to Nzomiwu (1999), education of the young is the responsibility of the extended family and the entire community. Children should be trained to be thoughtful and unselfish by giving them a code of altruistic behaviour and punishing them at least by verbal disapproval when they misbehave. Fafunwa (2004) stipulated that the parents, siblings and other members of the community participate in the education of the child. Thus, if child misbehaved in the absence of his or her parents that adult members of the community should correct the child there and then because education is a community affair and the child also belongs to the community.

3.9.5 The Philosophy of Preparedness/Preparationism

This philosophy states that traditional education prepares children and young learners to become useful members of their family, village and community. The role of teaching and learning in the traditional society was to equip the children and young adults with skills appropriate to their gender. Mothers teach their daughters how to

handle their husband, while boys were prepared to become hard working leaders of the family and the community at large.

From the foregoing study, one can say that Igbo traditional education is a functional education. It makes life meaningful to the members of the community. It is an educational system that ensures the continuation of Igbo cultural identity. The philosophical bases of the traditional education, suggest that the methodology for traditional education should motivate learners to learn. Therefore, the study of the methodology for Igbo traditional education is imperative in this study.

3.10 The Methodology and Features of Igbo Traditional Education

According to Majoni (2014) traditional education uses teaching methods and familiar materials drawn from the children's environment. Such methods are related to the culture and traditions of the children's ethnic group such as folk tales"(p.66).

Agbo (1993) noted that Igbo traditional education was informal and depended much on observation, imitation, and practical involvement on the part of children or young adults. The homestead and community were the context of Igbo traditional education and the children and young adults learned by doing, imitation, observation, demonstration, recitation and a prolonged period of apprenticeship to master, through cultural ceremonies and public discussions in meeting places like village squares and village meetings. According Ogunbameru (2010), Turner rightly observed that cultural symbols, rituals, ceremonies and public events carried out in traditional societies helped to impact knowledge, and to reaffirm the traditional values, socio-moral norms and aesthetic approaches to life.

Another important method of instruction is the use of oral literature such as myths, legends folktales, and proverbs. Sifuna (2008) averred that most of the ethical teachings were inculcated in young learners through folktales. Folktales are used to inculcate virtues such as communal unity, hard work, honesty and uprightness in young adults. He went further to say that parents and elders use proverbs to transmit cultural values to young persons and to encourage hard work, obedience, good governance and patriotism. Proverbs are also used to warn anyone living a lifestyle that is inimical to societal values to desist from it. Adeyemi and Salawudeen (2014) contend that proverbs are central to indigenous education and various themes of traditional education were imparted through the vehicle of proverbs.

According to Okorie (2013), “Igbo proverbs, otherwise known as (Ilu Igbo) in Igbo language and culture have been described as *Mmanu ndi igbo ji eri okwu* which signifies “Oil which words are eaten” (p. 218). The values of proverbs to the traditional Igbo man could be likened to the values of the holy bible and Koran to Christians and Muslims respectively. No wonder Okonkwo (1980) stated that “as Christians quote Bible, the Igbo quote proverbs to support and give authority and authenticity to an idea or a disputed fact” (p.107). Proverb was one of the educative instruments in traditional Igbo society. It was one of the avenues through which the Igbo man stores and retrieves his philosophy and worldview. Parents and elders in traditional society used proverbs for moral education and character-training. Okorie added that Igbo proverb *Mkpuru onye kuru ka o ga aghota* meaning whatever a man sows, that shall he reap helps in moral development because it encourages the morally conscious person that living a good life pays at the long run. The proverb reminds an evil doer that he will surely suffer for his evil deeds.

On the other hand, traditional education makes use of music in imparting knowledge to children and learners. Agu (2003) identified the functions of traditional music thus; “Some serve as a medium through which noble ideals and vices are acknowledged, or condemned, encouraged or discouraged. Some serves as the custodians of people’s cultural, religious and traditional lifestyles. Others serve for relaxation and entertainment” (p.61). This implies that traditional music is one of the educative instruments in traditional education. It does not only entertain people, but helps to transmit the socio-cultural values of the people from one generation to another. Traditional songs are educative, informative and therapeutic. They are also powerful instrument for character- training and human development. Okpara (2016) expatiates that:

At infancy stage, the Igbo child is exposed to lullabies and other cradle songs. At the childhood, he is exposed to folk songs, games songs and other didactic songs because he is of age and can understand the message being passed across to him. At the early adolescent stage, the child learns more folk songs and other educative songs. (p.196).

Traditional music contributes a lot to the social life of individuals in Igbo community. It is a means of imparting cultural and aesthetic values to individual members of the community. Traditional music plays essential role in traditional education because; it applauds desirable behaviour and discourages undesirable behaviour.

Still on the methods and the features of Igbo traditional education, what Majoni (2014), explained that traditional education is collective and utilitarian. It enables the learner to participate fully in society. In traditional society, traditional education was functional. The skills and cultural values imparted to learners were relevant to the

socio-economic needs of the individual and the community. Traditional education is part of life and it is not separated from the whole life of the community. It is a life-long process in which an individual acquires skills, knowledge and values from the womb to the tomb. Moumouni (cited by Fafunwa, 2004) identified the following features of traditional education:

The great importance attached to it, and its collective and social nature. Its intimate tie with social life, both in a material and a spiritual sense. Its multivalent character, both in terms of its goals and the means employed. Its gradual and progressive achievements, in conformity with the successive stage of physical, emotional and mental development of the child. (p.3)

In traditional education, Igbo traditional education was therefore wholesome. The skills and knowledge about all aspects of life were integrated into a single curriculum. Teaching and upbringing of young ones was a collective responsibility. The parents and every responsible member of the community helped in teaching and advising children in traditional society. Marah (cited by Majoni, 2014) observed that “traditional education in Africa was intimately integrated with the social, cultural, artistic, religious and recreational life of the ethnic group” (p.66). Children were instructed in social etiquette, agricultural methods and other skills necessary for human development.

The foregoing study no doubt discloses the nature of Igbo traditional education in traditional society. The study points out the methodologies and features of traditional education in traditional setting. Educators were the parents and every responsible member of the community. The community used every incident and ceremony to educate young learners. The apprenticeship system reveals that traditional education

makes use of formal and informal methods of teaching. Therefore, formal education in traditional Igboland shall form part of the study.

3.11 Formal Education in Traditional Society in Igboland

According to Arinze (1998) Adult education in the traditional Nigerian society incorporated all forms of education namely, formal, non-formal and informal education. “For instance a young adult enrolled into an apprenticeship scheme was still required to be at his home and play his normal roles, perform activities with his age grade, involved himself simultaneously with agricultural, religious and cultural education” (p. 16).

Funteh (2015) affirms that formal education in traditional Igbo society was apprenticeship system where young adults were trained for occupations such as herbalists, drummers, blacksmiths and priests. Moreover, Uwameiye and Iyamu (2002) described apprenticeship as a contractual agreement undertaken by the master craftsman and the apprentice where the apprentice is trained for a particular occupation through practical experience under the supervision of the master-craftsman who may or may not be a relative. They added that in traditional setting, parents sent their children to competent craftsmen for vocational education such as carving, carpentry, sculpting, smithing, boat-making, dress-making and so on. On the formal education in traditional Igbo land, Fafunwa (2004) noted that when a child or young adult is old enough to learn a specific trade especially non hereditary profession, he is sent out as an apprentice to a master trade man who may or may not be a friend to the family. (p. 37). He added that even in a hereditary profession, parents still sent their children or young adults to another master craftsmen to ensure discipline and concentration. Agada (1991) noted that specialists like native doctors,

craftsmen and blacksmiths were conferred with no certificates or degree, but they were conferred with working knowledge during a ceremony at the end of internship. Thus, the working knowledge acquired coupled with the professional tools and materials given to them on the day of graduation made them competent craftsmen.

A critical evaluation of formal education in traditional Igbo society suggests that Igbo traditional education has the features of formal, non-formal and informal education. Igbo traditional education is a formal education because formality is not only associated with script writing but organized form of instruction with curriculum. Igbo traditional education has a curriculum. It makes use of formal instruction and full-time attendance. For instance, an apprentice is normally taken out of his parents to live with the craftsman for some years where he would be trained for a particular skill under the supervision of a master craftsman. It is non-formal education because it encourages part-time participation on the part of the learner. For instance one can become a full-time farmer and a part-time apprentice to acquire a particular skill. Traditional education is informal education because children and young adults learn through a number of unplanned circumstances at home and social gathering.

However, there is need to find out whether Igbo traditional education still retains its traditional features in the twenty first century Igbo society. And this warrants a thorough investigation into the nature of traditional education in contemporary Igbo society. The information derived from the study will be useful in identifying the factors that contributed to the decline of Igbo traditional education and to give concrete answers to the research problems. Therefore, in the next chapter, the researcher shall specifically disclose the nature of Igbo traditional education in

contemporary Igbo society. The study of religion and educational systems in contemporary Igbo society shall not be neglected.

CHAPTER FOUR

RELIGION AND EDUCATION IN CONTEMPORARY IGBO SOCIETY

There are three main educational systems in twenty-first century Igbo society, namely; Igbo traditional education, Islamic education and Western education. Similarly, the major religious groups in the contemporary Igbo society are African traditional religion, Christianity and Islam. Igbo traditional education is a hereditary type of education that hinges on Igbo worldview and traditional religion. It is old as Igbo society. Western education is the education of the white men that came into Nigeria through the influence of Christian religion. According to Nnonyelu (2009) the transmission of skills, knowledge and cultural values through informal process in the course of daily living is traditional or informal education, while transmission of knowledge through specialized agencies like school is known as formal education.

Thus, Igbo traditional education is known as informal education, despite its features of non-formal and formal education such as recreational education and apprenticeship skill acquisition programme, while western education is known as formal education. Ughamadu (1992) confirmed that before the coming of Christian missionaries, there was element of formalized schooling in the northern part of Nigeria known as Koranic Schools but formal education in Nigeria has its origin with advent of Christian missionaries who initiated Sunday school and were able to solve social problems by the inculcation of moral standards as enshrined in the Bible thereby making Western education cultural values and curriculum different from what was seen in traditional Igbo society. Therefore, the study of Western education is imperative in describing the nature and problems of Igbo traditional education in contemporary Igbo society. This chapter is concerned with the study of religion and

education in contemporary society. It is sub-divided into formal education in twenty-first century Igbo society and Igbo traditional education in contemporary society. The comparative study of Igbo traditional education in pre-colonial Igboland and contemporary Igbo society is also part of the study.

4.1 Religion and Formal Education in the Twenty-first century Igbo Society

According to Igwemmar (1989) religion acts as cement holding the society together. Religion provides the necessary support and stability for the society. Religion regulates the social institutions such as the family, political, education and economic institutions. It creates the moral guidelines for all the educational activities and socio-economic activities in the society. Fafunwa (2004) stated that western education is rooted in western religion and culture. The curriculum covers bible knowledge, Christian ethics and Christian moral instruction. Islamic religion came with Islamic education. The curriculum for Islamic education is rooted in Koran. Islamic education produced students or people who are proficient in Arabic Language and principles of Koran while Igbo traditional education hinges on Igbo traditional religion and worldview. It is an educational system that produced men who are rooted in Igbo religion and culture. However, the study of formal or school education in Igboland is essential in identifying the nature of traditional education in the modern Igbo society. Therefore, the first part of this section covers Islamic education and western education, while the subsequent section is on the nature of Igbo traditional education in contemporary Igbo society.

4.1.1 Islamic Education in Igboland

Islamic education is another form of school education in Igboland. According to Ughamadu (1992) Koranic schools existed in Nigeria before the coming of Christian

missionaries that introduced western religion and education. The curriculum was governed by the rules of the Koran while the products of the Koranic schools were proficient in Arabic language, reading and interpretation of the Koran. According to Fafunwa (2004), by 1830, some learned scholars of Islam came to Yorubaland from the North through Ilorin to preach and teach Islam which involves teaching and learning of the Qur'an and the Arabic language. Islamic education started early in Northern and Southern parts of Nigeria and it involves reading and writing the Arabic language because the Arabic language is the language of Koran.

National Teacher Institute (2011a) states the three stages of Islamic education as early childhood education or nursery, elementary stage and the adult education or the higher level. At the early childhood education, pupils are instructed orally to memorise chapters of the Qur'an and other Islamic rituals of purification, prayer and ethics. The instructional technique at this stage is such that the teacher recites shorter Surahs to the pupils and the pupils in turn repeat after him. At the elementary stage, pupils of about 5 to 14 years old are introduced to Arabic alphabets. They first learn the consonants which are twenty-eight followed by vowels which are 5. The learning of Arabic consonants and vowels help in proper pronunciation of Arabic letters and interpretation of the Qur'an. The pupils are also introduced into the art of writing and reading some passages of Qur'an. The third stage is made up of adolescent who have learnt the basic principles of Koran. The third school specialized in certain areas of the Islamic studies such as exegesis, law, the prophetic tradition, theology and so on.

According to Maduagwu (2015), for the ordinary Igbo person, Islam is a strange religion in Igboland. The general belief is that if the religion or education exists in Igboland, it is only being practised by Hausa-Fulani strangers in Igboland, but the

presence of Igbo Imams, Sheiks, Alahajis and other prominent Igbo Muslim leaders such as Alhaji Suleiman Onyeama, Alhaji Abdulaziz Ude and Alhaji Yahaya Ndu confirmed that many Igbo have embraced Islamic religion and its education. According to Nnorom (2003), Okpani Egwani of Anohia village of Afikpo in Ebonyi State helped to introduce Islam in Afikpo. Okpani Egwani was abroad for several years and the villagers thought he was dead and performed his burial service. Fortunately he returned a Moslem bearing the name Alhaji Ibrahim and some Muslim strangers who came back with him helped him to establish Islamic religion and education in his village. Thus Islamic schools exist in modern Igbo society and its students are from different parts of the country such as Hausa, Yoruba and Igbo peoples of Nigeria.

Nnorom (2003) maintains that Jama-al-Nazral School at Ntezi village in outskirts of Abakaliki is one of the Islamic educational institutions in Igboland and many of its students were selected only from the Igbo-speaking states of Nigeria. The school awards scholarships to all its students. It also offers lessons in secular subjects, Arabic and Islamic studies. Another Islamic educational institution in Igboland is the Al-Haudaa Muslim School at Enugu which was established in 1990 by Igbo Muslims in Enugu. The school was approved by the former Anambra State Government and most of its teachers were Igbo people.

4.1.2 The Missionaries and Western Education in Igboland

According to Okolo (2012a) western education is education obtained in western world but brought down to Africa by the whiteman. Western education is a formal type of education that is acquired within the school environment. Western education is organised learning that takes place in nursery schools, primary schools, secondary

schools, colleges and universities. It is a foreign education that introduced western cultural values into the Igbo society and Nigerian society as a whole.

According to Nmah (2003), western education came together with Christianity in Igboland and the missionaries established the first schools in Igboland in early nineteenth century. Nwadior and Umeanolue (2012) averred that the C.M.S. was the first to introduce post primary education in Igboland in late 19th century by establishing the a training school for catechists, but the distinction of the first secondary school in Igboland was given to the Methodists who founded a school at Uzuakoli in 1923. The C.M.S. established government college Umuahia in 1925, while Christ the King College Onitsha and Queen of the Rosary Enugu in 1932 and 1942 respectively were established by RCM. Nmah (2003) recalled that Ibeku high school Umuahia, Ovim Girls Secondary School Isiukwuato and St Catherine's Grammar School in Nkwerre were established by the missionaries. The Methodist, Presbyterian and Anglican churches jointly established Trinity (union) Theological College Umuahia in 1948. Igbo people benefited from mission schools. Besides those that attended the schools established in Igboland, brilliant scholars were sent to overseas for further studies.

In Onitsha, Onyeidu (2001) observed that the first teachers, evangelists, interpreters, letter writers and clerks were the products of mission schools. According to Achunike (2002), most of the early churchmen, civil servants, teachers, statesmen and women in Igboland were the products of missionary education. He added that the missionaries established schools in Igboland such as Methodist Boy's Institute Uzuakoli, St Paul College Awka which is known as Paul University today, St Charles Training College Onitsha, and so on. Initially, the school education was resisted by

many Nigerians and Africans for some reasons. Agada (1991) pointed out that one of the reasons for outright rejection of the school education was that the schools were patterned in line with British schools in organization and curriculum. There was no relationship between the school activities and the needs of individuals and community. Through the missionary education many Nigerians especially Igbo people were encourage to abandon the traditional way of life and accept the modern life styles.

4.2 Factors that favoured the Introduction of Western Education in Igboland and Nigeria

Western education came to Nigeria through the help of Christian religion. Other factors that favoured the introduction of western education in Nigeria include trade, industrial revolution, abolition of slave trade, colonial bureaucracy and missionary activities. But for clarity, the factors for the introduction of western education shall be discussed under three main sub-headings namely, commerce, colonialism, and Christian religion.

4.2.1 Commerce

According to Nwuzor, Igboabuchi and Ilorah (1998), the industrial revolution of late 18th century in Europe contributed to availability of excess goods for demand and consumption which compelled Europeans to look for places to market their goods and procure industrial raw materials. The ability to market industrial goods and obtain raw materials required basic language and literacy for proper communication, recording of stocks sales and purchase in a more advanced method. Thus, the need to market industrial goods and obtain raw materials for industrial use necessitated the introduction of western education. The abolition of slave trade which was replaced by legitimate trade on agricultural products as suggested by Thomas Fowed Buxton a

humanitarian aided the introduction of Christianity in Nigeria. Fafunwa (2004) explained that Buxton mixed evangelism with commerce, because he advocated that missionaries and teachers should take the plough and hoe into the land and make agriculture flourish. Buxton policy aided the introduction of Christianity in Nigeria because the missionaries did not only convert Nigerians to Christian religion but helped to advanced agricultural practices. Therefore, commerce is one of the factors that paved way for western education in Nigeria.

4.2.2 Colonialism

This is another factor that favoured the introduction of western education in Nigeria and Igboland in particular. According to Nwuzor, Igboabuchi and Ilorah (1998), the bureaucratic machinery of the colonizing European nation required literate personnel to run and such personnel had to be recruited in the Nigerian society especially at a time when the colonial government had limited resources. Therefore, the needs of colonial masters necessitated the introduction of western education in Nigeria. Maduewesi (2000) confirmed that western education was introduced by the colonial masters and its curriculum was designed to favour the needs and interests of the colonial masters. It was also disclosed that western education provided to Nigerians by colonial masters was the type that produced clerks, teachers' messengers and so on.

4.2.3 Christianity

The rescued slaves from Yoruba and other parts of Nigeria helped to introduce western education in Nigeria and in other parts of the country. According to Fafunwa (2004), the primary objective of the early Christian missionaries was to convert the benighted African to Christianity via education. According to Nwuzor, Igboabuchi

and Ilorah (1998), in response to the initiation of the freed slaves in Nigeria, a number of Christian missions arrived Nigeria between 1842 and the 1960s to introduce Christian religion. But in doing this, they discovered that the western type of education would aid the conversion of Nigerians to Christian religion. Nwadior and Umeanolue (2012) noted that:

Education became necessary for the missionaries because they considered it easier to achieve their aim of conversion using the school when the children had not become fully involved in traditional beliefs of their various cultures. Secondly, through the school, they aimed at producing indigenes that would assist in propagating the gospel in vernacular languages among their people. (p.115).

Agada (1991) states that formal education; school or western education was introduced into Nigeria after the coming of the Christian missionaries in 1842. He added that the Christian missionaries established schools any where they settled, although the Wesleyan Methodist Mission (WMM) was the first to establish school in Nigeria. Nwuzor ,Igboabuchi and Ilorah (1998) affirmed that Wesleyan Methodist Mission was the first to establish a western type of school in Badagry in 1843, after their arrival in 1842. They further asserted that Church Missionary Society (CMS) established the first teacher training institution in Nigeria and the first secondary grammar school in Nigeria known as Grammar school Lagos. The Roman Catholic Mission (RCM) opened her first primary school in Lagos in 1868 and St Joseph's Agricultural school Toop near Badagry.

Having identified the factors for the introduction of western education in Nigeria, the nature of western education during the early missionaries, colonial masters, and after the independence is highly important in describing the changes experienced in

the Igbo society and traditional education. The study no doubt highlights the efforts of the missionaries, the colonial masters and the Nigerian government in development of western education in Nigeria and Igboland in particular.

4.3 Nature of Early Western Education in Igboland and Nigeria

The nature of early western education is important in describing the curriculum for western education and the relationship between western education and Christianity in Nigeria. The study will also throw more light on the contributions of missionaries, colonial masters and Nigerian government to the development of western education in Igboland and Nigeria at large.

4.3.1 The Nature of Early Mission Schools

According to the National Teachers Institute (2011), the missions of the early mission schools were to evangelize and convert Nigerians into Christianity. And in doing this, schools were established by the missions such as the Church Missionary Society (C.M.S), Methodist Missionary Society and the Roman Catholic Mission. The mission house was used for both church service and school education, while the Bible was the master text book and every subject was connected to the Bible. No tuition was charged initially in mission schools and admissions were carried out by the missionaries by persuading parents to send their children to school through door to door visits.

According to Ughamadu (1992), besides the Sunday schools, primary, secondary schools and teachers training colleges were also established. The secondary schools were mainly grammar schools although attempts were made to provide vocational education. Nwadiakor (2013) asserted that Hope Waddell Training Institution had industrial and secondary sections where boys were trained in Carpentry, Masonry,

brick making and blacksmithing. The institution also offered courses for girls in domestic science and dressmaking. Adeyinka (2016) noted that Lagos grammar school was established in 1859 and the early curriculum of the school was broad including religious knowledge, English grammar and composition, history, geography, book keeping and so on. The curriculum enhanced the survival of academic grammar school, while vocational schools and agricultural institutes such as the Catholic Agricultural Institute at Toop in Badagry and the Blaize Memorial Institute at Abeokuta dwindled. Curriculum for early mission schools covered Reading, Writing and Arithmetic but subjects like agriculture, geography and history were added. Through the help of the school education Nigerians who served as clerks, messengers, interpreters and catechists were produced.

4.3.2 Colonial Education

Looking at the factors that made British colonial administrators to step into school education, Nwuzor, Igboabuchi and Ilorah (1998) state that absence of central policy on education such as standard curriculum, no common textbooks, no central examination and general guidelines on how school activities should be carried out were among the factors that made the colonial masters to take over the management of western education from the missionaries. Financial constraints compelled mission to temporarily close some of their schools. For instance, RCM primary school in Lagos was closed between 1873 and 1875. The Methodist Girls' High School, Lagos was also closed between 1892 and 1912. The absence of central education policy to control educational activities of the mission schools, led to the absence of common syllabus and variation in standard qualification for teachers.

On the other hand, parents were worried that the school was a means of converting their children to wrong religion or denominations. There was unhealthy competition among missions which led to the establishment of poor standard schools and poor quality of education. The mission schools do not have enough furniture, teaching aids and other school facilities. The desire to reduce the financial difficulties by recruiting local personnel and train them to the taste and requirements of colonial administrator made colonial masters to step into school education. Colonial intervention and participation in western education in Nigeria began with simple financial assistance to the mission schools.

Nwuzor, Igboabuchi and Ilorah (1998) observed that in 1872, the colonial government gave a paltry sum of thirty pounds to the prominent mission schools operating in Lagos colony namely; the Church Missionary Society, Wesleyan Methodist Mission and Roman Catholic Mission. The use of general education guide called education ordinance was employed by the colonial government to regulate the educational activities in Nigeria. The 1882 and 1887 educational ordinances established a dual system of educational provision in which Christian missions and colonial government became partner in-progress in the provision and management of school education. The education ordinance ushered in the system of grant-in-aid and inspection of schools as measures of control. The colonial became responsible of developing education bureaucracy for education administration. This involved the form and process, offices and personnel to take up the executive responsibility of education governance. The ordinance encouraged colonial government to establish schools. These schools provided educational opportunity to those who could not attend mission schools. The education ordinance of 1903 was made to extend the

operation of education ordinance of 1887 to the new protectorate of southern Nigeria. In spite of the measures taken by colonial government to enhance the quality of education in Nigeria, inconsistent policies which was one of the aftermaths of lack of central education policy on the part of the British government for her colonial territories in Nigeria marred the educational system.

According to NTI (2011a) the emergency of the Phelps-Stokes commission was to propel British government to develop official policy on education covering the British colonial territories in the West African region. The Phelps-Stokes commission accused the missionaries for using western ideals and values which do not encourage functional education in Nigeria and Africa. The commission condemned the subjects taught to Nigerian as being direct copies of the subjects from British with little or no attempt to the use of local material in subjects such as history and geography. The commission however, recommends the use of native teachers, local languages and the need to make the education relevant to the needs of the individuals and community. Fafunwa (2004) pointed out that the report of Phelps-Stokes commission made the British government to introduce official policy on education known as 1925 memorandum. This was followed by 1926 education ordinance which was introduced to curb the development of mushroom schools. 1935 memorandum was an expansion in ideas of the 1925 memorandum. 1948 education ordinance laid down some of the principles for educational financing, right of officials to inspect all schools, specific procedures for opening and closing down schools.

NTI (2011a) recalled that Elliot commission report suggested the establishment of university college Ibadan which was established in 1947. The government appointed Ashby commission to conduct an investigation into the Nigeria's need in the

development of post-secondary certificate and higher education in the first twenty years (1960-1980) of the nation's independence. The recommendations of the commission which paved way for development of higher education in Nigeria include; a university should be established in North at the site of Nigeria College in Zaria then, a university for day and evening degree courses should be established in Lagos. The university college at Ibadan should incorporate the Ibadan branch of the Nigerian college. The university college at Ibadan however, became a full university in 1962. The commission recommends the establishment of national university commission to co-ordinate the activities of the university.

Furthermore, Ughamadu (1992) noted that in spite of colonial interventions to supplement the efforts of Christian missionaries in development of western education in Nigeria, the curriculum still retained the British ideas and values. He added that the Christian missionaries and Colonial administrators were very much interested in producing clerks, messengers, catechists and interpreters than training people for skill acquisitions. According to Unachukwu (2003) based on the fact that colonial education led many Nigerian into white collar jobs, it was obvious that the British did not want to educate Nigerians for positions which provided jobs for themselves. Thus, colonial education like missionary education was purely academic with little or no vocational education for the development of middle and high level manpower. Having discussed the features of early missionary and colonial education, the nature of western education after the independence is highly essential.

4.3.3 Post Independence Education

After independence, Nigerians became in charge of western education in the areas of formulation and implementation of educational policy even though the educational

system still suffered for the problems inherited from missionary and colonial education. Nnonyelu (2009) noted that education is tuned to satisfy the government's needs for clerks and administrators. Many who would like to start work after secondary education find it difficult to do so because they were not prepared for self-employment. According to Ughamadu (1992) Western education was "criticized for being too academic, theoretical in adequate and unsuitable for all round development of Nigerian learners" (p.212). As a solution to these problems, the National Curriculum Conference was held in 1969 to re-structure the curriculum and educational policy to meet the needs of Nigerians and national development at large. He maintains that the outcome of the conference led to a new national policy on education which was revised in 1981, 1991, 2004 and 2014. According to Okoli (1991), National policy on education disclosed the five national goals of education in Nigeria as; the building of a free and democratic society, united, strong and self-reliant nation, a just and egalitarian society, a great and dynamic economy, a land full of bright opportunities for all citizens.

On the other hand, the purpose of education in Nigeria is highlighted in the national policy on education. According to Ojih (2003) it includes "the inculcation of national consciousness and national unity, the inculcation of the right type of values and attitudes for the survival of the individual and Nigerian society, the acquisition of appropriate skills, abilities and competencies, both mental and physical" (p.230). The 6-3-3-4 educational system was developed through the national policy on education. The 6-3-3-4 system provided a different curriculum from colonial curriculum that is likely to meet the needs of Nigerians especially the Igbo society, because the policy encouraged the study of local languages in Nigeria, education for self reliance and so

on. The important areas of national policy on education include the philosophy education, early childhood/ pre-primary education, primary education, secondary education, adult and non-formal education, science, technical and vocational education, tertiary education, open and distance education, special education, educational service, planning, administration and supervision of education and financing education. To enhance the quality of education in Nigeria, the government took over the control, management and ownership of educational institutions. Nwuzor, Igboabuchi and Ilorah (1998) pointed out that “the move was disclosed in the public education edict 1970 and was given federal government legal backing in the schools takeover validation degree No 48 of 1997” (p153). In twenty-first century Nigeria however, the government handed over some schools to missions although the government assists such schools in recruitment and payment of staff.

From the foregoing study, religion and education are interwoven. Religious values and language aided the development of formal education in Igboland and Nigeria. The spread of western education and Islamic education in Nigeria especially Igboland demands an urgent attention to the factors that favoured formal education in Nigerian especially in the contemporary Igbo society. Disclosing the factors, no doubt will help to identify the reasons for the survival of formal education in Igbo society despite the place of Igbo traditional education in providing the needs of the society.

4.4 Factors that Enhanced Formal/Western Education in Nigeria and Igboland

Many people see western education as a means of acquiring global culture. English Language which is the Language of the people who are looked upon as being technologically and economically more advanced is also seen as passport to whitemen land. No doubt formal education is the educational system that produced men and

women who are rooted in western life styles. However, the following factors enhanced the spread of formal/western education in Nigeria especially Igboland.

4.4.1 Western Religion and Islamic Religion

Western religion and Islamic religion are among the factors that enhanced the spread of formal education in Nigeria and Igboland in particular. While Islamic religion came with Islamic education, Christian religion came with western education. Christian missionaries used school education to convert Africans to Christian religion and that was why they used mission house for church service and school education. Alutu (cited by Okolo, 2012a) states that “Christianity and education had developed *pari passu*” (p.1). Western religion came with western education and anything that happens to one affects the other; and that is why the school calendar was designed to favour western religion. Igbo people on other hand, embraced western religion at expense of Igbo traditional religion thereby ensuring the survival of western education in Igbo society. Maduagwu (2015) noted that the presence of Igbo Muslims leaders such as Alhaji Suleiman Onyeama, Alhaji Abdulaziz Ude and Alhaji Yahaya Ndu confirmed that many Igbo have embraced Islamic religion and its education. Therefore, western religion and Islamic religion are factors that enhanced formal or western education in Nigeria especially the Igboland .

4.4.2 Urbanisation

According to Shorter(1998), urbanization is the social process by which people acquire material and non-material elements of culture, behaviour and ideas that originate in, or are distinctive of the city or town”(p. 35). Urbanisation promotes western education because it is one of the features of modernity that enables people to abandon their traditional ways of life. Afigbo (1981) asserted that urbanisation was

unknown in pre-colonial Igboland. The people lived in villages, village-group and clans and have similar beliefs and values, but in modern Igbo society urbanisation enables one to acquire new ideas, belief and life styles because of the presence of people with different lifestyles and behaviours. Achunike (2002) confirmed that often obscure village life and rugged individualism were made simple in urban areas and one can easily learn other people's way of life. Thus, Durkheim (cited by Ritzer, 2012), was right by stating that traditional societies were held together primarily by non-material social facts known as common morality or a strong collective conscience, while the complexities of modern society led to the decline in the strength of collective conscience.

4.4.3 The Use of Modern Technology

Ofoefuna (1999) explained that educational technology helps to promote western education because it enhances teaching and make learning easier and meaningful to the young learners. Besides the materials such as pen, textbooks, text exercise, books, digital libraries, instructional materials such as white board, marker and computer. The use of mobile phones make teaching and learning easier in modern society. Anyanwu (2014) asserts that internet equipped the teacher and learners with proper educational materials. He added that a teacher can record the video of his or her lecture and post it to the internet for his students to watch it via internet anywhere in the world. According to Haralambos and Holborn (2008) the development of technology such as satellite communication, modern means of transportation and internet have shrunk the world, making learning and cultural contacts easier. Therefore modern technology ensures the survival of western education especially on the area of transmitting western values.

4.4.4 Industrialisation

Nnonyelu (2009) noted that it is true that a semblance of industrial activities such as pottery making, wood carving, cloth weaving and blacksmithing occurred in different parts of Igboland before the advent of western education, but industrialization has its origin with the advent of western religion and education. Ijoma (2002) affirms that “the coming of Christian Missionaries to Igboland provided western education and some crafts and industries which Igbo quickly acquired” (p. 50).

Therefore, the desire to acquire skills for industrialization or a full developed capitalist economy made people to attend formal school in Igboland today. Nwadiolor (2013) rightly observed that large scale and small scale industries such as garri-processing industries, paint industry, plastic industry, aluminum extrusion plant, a paper packaging industries, bottled water industry, block moulding industries are littered all over the Igboland in contemporary society. Therefore, industrialisation is one of the factors that enhanced western education in Igboland.

4.4.5 The Use of English Language as *Lingua Franca* in Nigeria

The influence of British colonial masters and the heterogeneous nature of Nigeria make English language the central language in Nigeria. Infact, to make communication easier among Nigerians, English language was promoted as the common means of communication. According to Obi (2004) as a way of showing greater concern over the educational situation of the country and to appreciate the importance of indigenous languages in Nigeria the government through the national policy on education recommended the teaching of Nigerian languages in schools, but the fact that English language has become the *lingua franca* helps to enhance western

education in Nigeria. The use of English language as a *lingua franca* in Nigeria ensures the survival of western education in Igbo society. This is because English language is a foreign language that came with western education. However, having identified the factors that enhanced the survival of formal or western education in Igboland, the study of the problems of formal or western education will aid a comprehensive investigation into the nature of Igbo traditional education in twenty-first century Igbo society.

4.5 The Problems of Formal / Western Education in Twenty-first Century Igbo Society

Both missionary schools and government schools in the modern Igbo society are not properly equipped due to lack of funding. Inadequate educational tools such as laboratory equipments, text books, unequipped library, uncomfortable classroom, hostels and toilet facilities are aftermaths of poor funding. According to Nduka (1997) most of the secondary schools across the nation do not have enough equipments for vocational studies, the few schools supplied with such equipments had no teachers or had unprepared teachers to use the equipments.

More so, there are several uncompleted buildings both in secondary schools and universities with inadequate chairs for students. Most of the school grounds are unkempt and lawns are not mowed regularly. Some of the secondary and primary schools do not have enough recreational centers for school children. Poor learning environment is one of the major causes of poor reading culture experienced among students in schools and colleges which leads to examination malpractice. In the secondary schools examination malpractice is commonly seen during external exams such as western African examination council, National examination council. Odia and Omofonmwan (2007) noted that in some cases, some teachers at the secondary school

level are involved by way of encouraging students to contribute money in order to secure the needed assistance during such examination, while in the university it is a common practice during the semester exams.

4.5.1 Inconsistent Programmes

According to Okolo (2012b), many commissioners and ministers of education have made wonderful efforts by introducing different educational programmes or systems to improve the standard of formal education in Nigeria. But the question one may ask is how effective were these programmes in achieving quality education. One of such systems is the shift from 6-5-3-2 to 6-3-3-4. Another example is the introduction of entrepreneurship education at all levels of education in Nigeria. The former minister of education, Ruqayyah Ahmed Rufai, introduced trade/entrepreneurship subjects in senior secondary school curriculum, without providing teachers that will take charge of subjects such as catering and craft, wood-work, electronics, mechanics, hair dressing and so on. Also as the part of inconsistent programmes is the sandwiching of subjects such as Christian Religious studies, Civic education, Social studies and Security education into one subject known as Religion and values education without organized curriculum and teaching materials that will help the teacher if any to carry out his duty effectively.

4.5.2 Poor Incentives for Potential Teachers

Another serious problem to school education in Nigeria and Igboland is poor incentive to teachers. Most of the teachers in schools, colleges and universities are not well paid thereby making many of them to carry out their duties reluctantly. Nduka (1997) noted that before the economic down-turn in Nigeria during the 1980s, that teachers were fairly comfortable with their reward system, but the present economic

conditions in the country has made nonsense of teacher's status and reward system thereby making the profession unattractive for young graduates. According to Eneasator (1997) academic staff members should receive adequate salary to meet their basic needs. This is because inadequate salary leads to poverty and decrease in the level of productivity. A teacher who does not receive adequate salary and fringe benefits such as Examination invigilation allowance, annual leave allowance, housing allowance, is poor and cannot carry out his work effectively.

4.5.3 Poorly Equipped Libraries and Inadequate Instructional Materials

Inadequate classroom and instructional materials are among the current problems of educational development in Nigeria. Some of the classrooms in Nigerians are overcrowded with more than fifty students receiving lectures in classrooms made for thirty or thirty-five students. Adeyinka (2016) noted that for effective teaching and learning, well equipped laboratories and subject rooms are needed, but it is unfortunate that many of Nigerian secondary schools do not have the essential facilities needed for teaching and learning. Many schools and colleges have buildings that they call libraries, but most of these libraries are not properly equipped with recent textbooks, journals, newspapers and magazines. Similarly some schools do not have science laboratories while those that have are poorly equipped.

4.5.4 High Rate of Moral Decadence in Schools and Colleges

Some of the students have demonstrated different forms of undisciplined acts such as truancy, reckless use of money, frequent lateness, examination malpractice, stealing, prostitution, belonging to secret cults, insults and assaults on teachers. The issue of exam malpractice has become a culture that some teachers and school administrators are boldly and proudly involved in it. The common solution to this

problem seems to be, if you can't beat them you join them. Many teachers from both public and private schools see it as something that will mar the standard of education, while some teachers and schools are standing on the shaking ground ready to join the moving vehicle thereby making students who are to write external exam unserious with their studies.

The rate of examination malpractice among secondary school children and university students are increasing day by day. In the secondary schools, it is commonly seen during external exams such as western African examination council, National examination council, while in the university, it is a common practice during semester exams.

Having outlined the factors that promote formal education and the problems of formal education in Nigeria, it is essential to have an in-depth study of informal education in Igboland known as Igbo traditional education. The first part of the study is on the relationship between traditional education and traditional religion. The subsequent subheadings are on the traditional education and Igbo socio-religious life, nature and conundrums of Igbo traditional education in contemporary society.

4.6 Relationship between Igbo Traditional Education and Traditional Religion

The study of religion and formal education in 21st century Igbo society points out that religion and education are inseparably in the society. Religion reinforces every educational system in society. Education on the other hand helps to transmit religious and cultural values to the members of the society. No wonder Haralambos and Holborn (2008) asserted that Durkheim maintained that cultural values and occupational skills are transmitted from parents to young ones in pre-industrial society without the need for formal school, while in industrial society, which is

characterized by organic solidarity the school transmits cultural values and specific skills to the members of the society.

Igbo traditional religion creates the guidelines for moral education in traditional education. Both traditional religion and education have no written literature. They make use of oral literature. Awolalu and Dopamu (cited by Ibenwa 2014) affirmed that traditional religion has no written literature yet it is written everywhere for those who care to see and read. It is largely written in the people's myths and folklores, in songs and dances. Similarly, Onwubiko (1991) noted that the cultural values which traditional education transmits to members of the society are enshrined in myths, songs, symbol, proverbs and works of art. Ekwunife (cited by Ibenwa, 2014), maintained that the institutionalized beliefs and practices of indigenous religion of Africa which are rooted in the culture are transmitted to the present votaries by successive African forbearers mainly through traditional education or oral tradition.

4.6.1 Traditional Education and Igbo Socio-Religious life in Contemporary Society

In modern society, Igbo socio-religious life is not strictly traditional. A lot of changes have taken place probably as a result of cultural contact or negligence. Agbo (1993) noted that Christianity had alienated the convert from the society and had made them adopt new socio-religious life that impedes traditional education in contemporary times. Christianity through its foreign language known as English language has succeeded in taking many Igbo people residing in Anambra State and environs as observed by the researcher away from their mother tongue which was the main means of communication and transmission of cultural values in pre-colonial Igboland. Traditional religion seems to be ineffective in upholding traditional morality which is an essential aspect of traditional education. The communal nature of

traditional morality is near extinction. Okwueze (2003) stated that certain methods and means employed in pre-colonial, pre-Christian days to control and punish people's unacceptable behaviour which is moral aspect of traditional education have been abandoned for fear of the police and courts.

The Igbo socio-religious life in contemporary society is the one where traditional educators such as family heads and the council of elders find it difficult to inculcate in people the traditional ways of enforcing morality, because they have no more power to expel anybody from community or ostracize an individual whose offence is regarded as heinous. Igbo socio-religious life today is no longer purely traditional in inculcating the moral values of communal harmonious living through oath-taking. Okwueze (2003) further asserted that when a family or village has a case to be settled through the swearing of an oath, Christian members always refuse to take part and this causes conflict. Christians stick to their bible regarding the traditional means as defective. According to Agbo (1993) Christianity made the early Igbo converts who were *Ofo* holders to destroy their traditional symbol of justice known as *Ofo* which helped to enforce morality and harmonious community living in pre-colonial Igboland.

Mbiti (cited by Ejizu, 2014) averred that in traditional Africa such as pre-colonial Igboland, that the individual does not and cannot exist alone because whatever happens to the individual happens to the whole group and whatever happens to the group happens to the individual. This depicts the picture of a society where the value of good human relations and communal spirit are inculcated in the members of the society through daily activities. In other words, traditional education in traditional society was the normal process of day to day living, but in contemporary Igbo society

the reverse is the case, the Igbo socio-religious life is characterized by western individualism. The researcher observed among the Igbo residing in Awka and neighbouring communities that the Igbo are no longer their brother's keeper. The communal training of children is no longer in vogue. Okwueze (2003) pointed out that "the collective responsibility of extended family for enculturation of a child is fast declining, and western individualism is replacing it" (p.90). Thus, Durkheim cited by (Haralambos and Holborn 2008) is right by stating that religion was the basis for collective conscience that is the shared moral beliefs and value in traditional society, since Igbo communal life which has both social and religious connotations was stronger in promoting traditional education in traditional society than modern society.

Similarly, the vocational aspect of traditional education like farming, rearing of animals like Igbo cow is gradually going down. Many of the Igbo young adults residing in Anambra State prefer white-collar jobs to traditional professions such as farming and blacksmithing. The traditional practice of seeking for the blessing of earth goddess known as holy week which traditional education stands to preserve has been replaced by Christian practice of rogation which is a practice where farmland is prayerfully committed into the hands of God. According to Udezo and Nweze (2012), Christians especially the Anglican as contained in liturgy of the church usually at beginning of the planting season organized a service for rogation which means asking and also a time where farmers ask for God's blessing on the weather and for planting of crops and bumper harvest (p. 97). This practice no doubt has replaced the traditional practice of *Izu Nso* known as holy week which Achebe (1958) described as a week kept aside in the honour of the earth goddess to bless the farmland and for bumper harvest.

Looking at the traditional marriage ceremony in contemporary society, one can see that the ceremony is no longer effective in transmitting Igbo cultural values because it is no longer strictly traditional. Igbo people have assimilated other people's culture in traditional marriage as manifest in traditional attire. Many Pentecostal Christians frown at the use of traditional wine or palm wine, kola nut, and traditional dance during traditional marriage ceremony. Onyima (2014) affirms that some Pentecostal Igbo Christians frown at certain traditional marriage requirements such as palm wine, kolanut and marriage rites associated with the traditional religion. In bid to avoid such practices some Pentecostal Christians perform marriage rite in cash. Indeed, the marriage rites are no longer rooted in traditional religion. *Okuku onye uwa* rite of Awka people is no longer purely traditional. Many Christians have opposed it but some still perform the rite secretly. According to I. Okafor (personal communication, October 7, 2015), "devoted Christians among the Awka people frowned at *okuku onye uwa* rite, while some give the bride's family money in place of the rite". Thus, *Okuku onye uwa* rite is no longer strong in Awka town today because of the influence of Christianity on traditional religion and culture.

Ugwu and Ugwueye (2004) noted that despite the influence of Christianity and civilization on Igbo socio-religious life, which enhances traditional education that many educated Igbo Christians are assuming the role of traditional chiefs and kings and in all cases they conform to traditional rites of installation or coronation and adhere to traditional laid down ritual which Igbo traditional education aimed at preserving. Thus, coronation is another socio-religious and political ceremony where members of the society acquire traditional values. This also suggests that socio-religious life of the Igbo is characterized by people who are Christians and at the same

time traditionalists, and if this is so, there will be problem in the contents and scope of Igbo traditional education in modern society. Chizota (cited by Amobi, 2010) noted that:

The missionaries thought that by condemning Igbo religious belief and practices, social and political means of control, that they would produce a new man born in new faith, but this new man produced became a split personality who could neither totally return to the old nor firmly be rooted in the new. (p.82).

This implies that traditional religion is so rooted in people's life that they can hardly abandon it even when they had become Christians. This situation gave rise to ambivalent Christianity in Igboland where many Christians resort to traditional means of enhancing and preserving life such as traditional medicine, divination and so on for solution to the problems of human existence. Thus, the traditional educational opportunity of children whose parents are both Christians and traditionalists will not be an integral part of culture.

Having discussed the nature of Igbo socio-religious life and its relationship to traditional education in contemporary Igbo society, the nature of Igbo traditional education in contemporary society shall be give adequate attention in the next sub-heading. The study of the nature and conundrums of Igbo traditional education in contemporary society will aid investigation into the socio-religious discourse of the conundrums the Igbo impose on their traditional education.

4.6.2 Igbo Traditional Education in Contemporary Igbo Society

Contemporary Igbo society is made up of people of different ethnic groups and cultural practices such as Hausa, Fulani, and Yoruba people. Thus, there are different forms of traditional education since traditional education is the education which each

Nigerian community handed to its succeeding generation. Hausa, Fulani and Yoruba people in contemporary Igboland still retain their traditional occupation and that is why they engage in rearing of animals and shoe repairing. Many people from other ethnic groups in the contemporary Igbo society used their indigenous languages in communication more than the Igbo. You cannot see a Yoruba man or Hausa man greeting his brother in foreign language but an Igbo man can hardly do so. Even if he tries to do so he or she will end up combining it with English language.

In disclosing why people from other ethnic groups maintained the use of their languages in foreign land, Achebe (1958) describes the situation in this way; it is humiliating to speak to one's countryman in a foreign language, especially in the presence of the proud owners of that language, they would naturally assume that one had no language of one's own. However, the scope of this study is on the socio-religious discourse of the conundrums of Igbo traditional education in contemporary Igbo society, therefore the next section is concerned with the nature and conundrums of Igbo traditional education in contemporary society. The relationship between traditional education and Igbo socio-religious life is also part of this section.

4.6.3 The Nature and Conundrums of Igbo Traditional Education in Contemporary Society

According to Ukaonu (1982), before the introduction of school education by Christian missionaries in Nigeria especially Igboland, there was a form of education which existed in traditional societies. The education was the normal process of day to day living. It was an informal education that took place in the home and community at large. Igbo traditional education provided the needs of individual members of the community in traditional setting and is still relevant in promoting Igbo cultural values and in maintaining peace and order in the society, albeit, the socio-religious changes

experienced in modern Igbo society have the capacity to push the traditional education aside. According to Ndubuokwu (1995) Igbo traditional education still exist in contemporary Igbo society though not in its pristine form. Many socio-cultural changes have taken place as a result of the advent of missionaries, British colonial rule, imperialism, globalization and advent of modern communication systems. Therefore, there is need for a thorough investigation into the nature of traditional education in contemporary Igbo society.

(i) The homestead and community are no longer the contexts of Igbo traditional education in contemporary society

Igbo traditional education in modern Igbo society is no longer a way of life. This is because the teachers of Igbo traditional education have carefully transferred their duties to modern day teachers of Igbo language in schools and colleges. O. Nwankwo (Personal communication, October 2nd, 2015) maintained that the study of Igbo language in schools is gradually replacing Igbo traditional education and parents rely mainly on teachers of Igbo language in schools for socio-cultural development of their children.

(ii) Changes in Methodology

On the other hand, some of the methodologies for Igbo traditional education are considered outdated and unfit for modern Igbo youths who depend more on television, radio stations, video games, mobile phones and computer for learning. On the part of moral education, there is decline in use of folk tales and taboos to impact morals and good behaviours in young ones. According to Okpara (2016) Igbo traditional songs are no longer as important as they were in upbringing of children. Parents are too busy to train their children using Igbo educative songs. In fact, the cartoon is the modern folklore in the twenty-first century. M. Okoroafor (personal

communication, October 2nd, 2015) maintains that some of the methodologies for Igbo traditional education such as sitting around the fire to listen to ancient stories narrated by family heads is no longer relevant in training children in contemporary society because it may not aid the youths to meet up with the demands of modern society where issues are becoming global rather than national and where communication dimension of globalization is effective in bringing the diverse nations of the world into a global village. No wonder Maduagwu (1999) states that through the communication aspect of globalization, any occurrence in the remotest parts of the world could simultaneously and potentially be shared in virtually all homes throughout the world.

(iii) Changes in Collective Nature of Traditional Education

The collective nature of Igbo traditional education is at stake. Training of children is no longer an extended family and community affairs. The individualistic spirit of the west has made many people in contemporary Igbo society to withdraw from cultural ceremonies, age grade and community projects that served as agents of traditional education. Funteh (2015) noted that there is decline in Community orientation which entails the ability to preserve the cultural heritage and the legacy of extended family by participating actively in family and community affairs. Udechukwu (2012) confirmed that most Igbo women had left their motherly obligation of proper training of children and had taken up the service of working mothers thereby living their children at the mercy of nannies. She added that the traditional Igbo educational opportunity of such children such as dressing pattern, meal choice, has been diluted as a result of poor parental upbringing.

(iv) Changes in Education for Character Formation

There are changes in education for character formation which is acquired by learning how to greet and respect elders in traditional way, engaging children and young persons in domestic chores such as sweeping the compound, fetching water, washing plates and helping the incapacitated members of the community.

The moral values of traditional society are no longer the basis for moral education in modern Igbo society. Many of the socio-moral values advocated by Igbo traditional education is quite different from what is seen in contemporary Igbo society.

(v) Decline in Intellectual Aspect

The intellectual aspect of Igbo traditional education that makes the use of local history, legends, riddles and proverbs that helps an Igbo man to recall things easily and to fit into such professional groups as rainmakers, herbalists and hunters is gradually going down. The children and young adults can hardly narrate their family and community histories. According to O. Ezekwe (personal communication October, 7th 2015) the phasing out of history as a course in secondary school helps to complicate the problems of intellectual aspect of Igbo traditional education in contemporary society since many teachers of Igbo traditional education such as parents and elders in the family have neglected their duties.

(vi) Negligence of Traditional Occupation

The traditional occupation such as farming, mat making, blacksmithing, clothe weaving have been modernized if not neglected. According to Mkpa (2005) in terms of psychomotor skills, today's children and young adults can hardly demonstrate any craft or technology skills. This is because white collar job has popularly become a lucrative substitute for skills of basket making, production of mats, palm oil and so

on. In fact, the changes experienced in modern Igbo society have brain washed many Igbo to push white collar jobs at the expense of traditional vocational education thereby increasing the number of graduates who cannot be gainfully employed in modern society.

(vii) Decline in Sacredness of Life and Community

The sacredness of life and community that were promoted in traditional society through traditional education are gradually going down. This is because the series of taboos and traditional religion which were platforms through which human life was preserved in traditional society have been neglected and considered irrelevant in modern society. No wonder Madu (2003) elucidates that “modernity with its secular spirit has pushed God and religion out of the way and what we have now is religion-less society, a society in which man holds his own destiny in his hands and therefore does as he likes”(p.22).

No doubt the nature of Igbo traditional education in contemporary Igbo society points out that the socio-religious changes experienced in modern society have drastically reduced the strength of Igbo traditional education in providing the needs of the society. The socio-religious changes contributed to the conundrums of Igbo traditional education in contemporary society. Therefore, Durkheim is right by contending that traditional societies had stronger collective conscience that is more shared values, understandings, norms, beliefs than modern societies. However, a comparative study of Igbo traditional education in traditional and contemporary Igbo societies will aid the investigation into the socio-religious discourse of condudrums the Igbo impose on their traditional education.

4.7 Comparison between Traditional Education in Traditional and Twenty-first Century Igbo Societies

Having outlined the features of Igbo traditional education in traditional and contemporary society, there is need for comparative study of traditional education in traditional and twenty-first century Igbo society. In the traditional Igbo society education was a way of life that provided the needs of individuals and community at large, while in modern Igbo society it is seen as a primitive way of life that is irrelevant to the needs of individual members of the society.

Vocational education was purely on the ability of an individual to learn and participate in traditional occupation such as farming, hunting, blacksmithing, craft work and so on. But in the contemporary Igbo traditional education, traditional occupations such as mat making, carving, wine tapping, blacksmithing and even farming are gradually going down.

On the other hand, education for character formation is no longer in its pristine form in contemporary Igbo traditional education. This is because both the teachers and learners are carried away by western way of life. But in traditional society character development was the corner stone of Igbo traditional education. No wonder Fafunwa (2004), stated that the absence of any other aspect of education is tolerable in traditional society so long as good character development prevails. He explained that the absence of good character on the part of an individual is the most shameful thing that he can inflict on the members of the family.

It is observed that the methodologies for Igbo traditional education in modern society are in progressive decline. The contemporary Igbo traditional education is not restricted to the family and community affairs. Children and young learners no longer

sit around the fire place in evening to listen to stories narrated by family heads or elders that promote the value of respect, integrity, peace, love, unity and hospitality advocated by Igbo traditional religion. Children derive the knowledge of Igbo cultural values through written literature, mass media and information downloaded from internet, while in traditional society young ones were able to learn through imitation, demonstration, participating in cultural ceremonies and so on.

The teachers of Igbo traditional education in contemporary society are mainly teachers of Igbo language in schools and colleges, while the teachers of Igbo traditional education in traditional society were parents, adult members of the family, elders in the extended families and so on.

The foregoing comparison between Igbo traditional education in traditional and contemporary societies suggests that the contemporary Igbo traditional education has its own weakness as manifest in the needs of people and Igbo community. The contemporary Igbo traditional education has not given Igbo society all it takes to survive as a nation. The neglect in character formation and education for self reliance which Igbo traditional education promoted in traditional societies were probably as a result of western culture and its western education. One can say that Igbo traditional education has been replaced by western education in modern Igbo society. Therefore, there is need to highlight the influence of western culture on Igbo traditional education in contemporary society. The study is imperative in ensuring the survival of Igbo nation since the cultural future of a people is determined by the nature of educational system the people provide for the young learners.

The Igbo socio-religious life in traditional society promotes traditional education and religion because the traditional religion permeates every fabric of the Igbo life.

The changes in Igbo socio-religious life in contemporary society affect the traditional education. Therefore, the conundrums of Igbo traditional education in the contemporary society warrant socio-religious discourse. Specifically, in the next chapter, attention shall be given to the socio-religious effects of western culture on Igbo traditional education and the socio-religious problems the Igbo imposed on their traditional education.

CHAPTER FIVE

THE SOCIO-RELIGIOUS PROBLEMS OF IGBO TRADITIONAL EDUCATION IN CONTEMPORARY IGBO SOCIETY

In the preceding chapter it was observed that western religion is one of the reasons for the changes experienced in traditional education in modern Igbo society. These changes, no doubt, have the capacity to phase out Igbo traditional education in Igbo society. Therefore, the purpose of this chapter is to highlight the effects of western culture on Igbo traditional education. The socio-religious problems the Igbo people impose on their traditional education and the effects of the decline in Igbo traditional education in the contemporary Igbo society shall be outlined. The relevance of Igbo traditional education and the measures to avert the decline in Igbo traditional education shall be discuss in this chapter.

5.1 The Socio-Religious Influence of Western Culture on Igbo Traditional Education

It is a truism that when two cultures come in contact, there will be cultural changes. These changes occur when dominant culture absorbs the weak one, or where the two cultures are equally strong, there is a tendency for each one of them to take a part of the other. This is what happened between European culture and Igbo culture, although, Igbo culture has not been completely swallowed up by western culture, yet the influence of western culture on Igbo culture and traditional education has been tremendous. Positively, western culture enables an Igbo man to speak the English language and prepare foreign dishes, but negatively, it is one of the major factors responsible for a decline in the cherished values of hospitality and community consciousness among the Igbo.

Igbo traditional education has been modernized by western culture through the wind of globalization. The contemporary Igbo traditional education is no longer the one children gather in moonlight to listen to the stories narrated by family heads and elders, rather it is a system whereby children are educated through social media and educational technology. Maduagwu (1999) maintains that “globalization is a highly dynamic process of growing interdependence among nation states, with the implication that issues are becoming global rather than national and that they demand global rather than national attention” (p. 2). Globalization entails the idea that western culture has become the standard by which other cultures must be measured. The cultural dimension of globalization has strong influence on western education and that is why local culture and indigenous education suffer. Any local community that does not welcome western education will be left behind, suffer isolation and stay in its primitivism with the consequences of being economically and technologically handicapped.

A critical evaluation of the changes observed in Igbo traditional education suggests that western culture has had adverse effects on the indigenous Igbo education. Therefore, the negative influence of western culture on Igbo traditional education shall be discussed in the following ways:

5.1.1 The Influence of Western Education on Igbo Traditional Education

According to Ukaonu (1982), western education gave Nigeria a uniform system of education as evidenced in the establishment of educational departments and helping some Nigerians speak, read and write in the English language. According to Agada (1991), western education helps Igbo people to acquire languages other than their own that enabled the people interact with people from other parts of the country. Western

education introduced cultural changes that influenced Igbo traditional education and society in different ways. In fact, the study of Igbo traditional Education in contemporary society points out that western education has negative influence on Igbo traditional education.

Onwubiko (1991) noted that “western education directed the minds and thoughts of many Africans away from their cultures and equipped them with a type of education that is antagonistic to African cultural traits and thought patterns” (p.xii). Afigbo (1981) pointed out that western education has negative influence on Igbo traditional education because it was the instrument through which younger generation of Igbo men and women were indoctrinated against the society and it withdraw many Igbo people from participating in cultural ceremonies that served as means of educating individual members of the community in the Igbo traditional society. Agada (1991) confirmed that “boarding houses were mainly aimed at removing the children and young learners from their culture”(p.62). He added that western education produced what sociologists called marginal man because the young learners who were alienated from pure tribal traditions were never completely accepted in western community.

On the other hand, western education tended to reduce the strength of traditional occupation such as blacksmithing, hunting, wine tapping, mat making in creating employment for young adults. According to Maduagwu (1999) western education contributed to the decline in traditional occupation because it led to the collapse of agricultural activities and through it, the African child was taught to loathe manual labour in favour of white-collar jobs. Udechukwu (2012) pointed out that traditional educational practices and curriculum in Igboland imparted in the children the

traditional beliefs, customs, norms and cultural values which help the children appreciate Igbo cultural features, while western education inculcated western beliefs, custom and values in young learners. This implies that western education employed western values in educating young ones thereby reducing the strength of Igbo cultural values in educating children and young ones. It also, renders Igbo traditional education ineffective in promoting Igbo cultural values.

However, through western education Igbo language is offered as course in schools, colleges and universities. Western education promotes Igbo literature and ensures the survival of oral literature and other cultural values.

According to Ukaonu (1982) British government through western education gave Nigeria a uniform system of education as evidenced in the establishment of educational departments and education code. He added that through western education, many Nigerians could speak, read and write English language and French. Western education prepared Nigerians for employment as evidenced in administrative officers, teachers, clergymen and so on. Nigerians who are proficient in English language are prominent members of the professional and commercial world.

5.1.2The Influence of Western Religion on Igbo Traditional Education

Western religion is another factor that has negative influence on Igbo traditional education. According to Fafunwa (2004), the primary objective of the early Christian missionaries that brought western education in African was to convert the benighted Africa to Christianity via formal education. And in doing this, the mission house served as a place for Sunday service and school where the Bible was used as the master textbook for teaching and learning. Every thing to be taught must be connected to the Bible. Afigbo (1981) observed that the school was introduced not as a means of

perfecting the process by which Igbo language and cultural values were transmitted from generation to generation, but as the most effective means of taking Igbo people out of what was described as barbarous culture into the culture of Christianity.

According to Ukaonu (1982) “many of the moral values advocated by the missionaries were quite different from those held by traditional Igbo society. For example a good dancer and acrobat was admired in traditional society. But missionaries would not allow their pupils to dance or participate in such amusements because they believed that they would pollute the people’s morals” (p 25). This suggests that moral education advocated by Igbo traditional education is negatively influenced by western religion. Western religion derived its curriculum for moral education from Bible, while Igbo traditional education derived its own from Igbo traditional religion. Oath-taking which is an aspect of moral education in Igbo traditional education that helps to ensure good human relation and preservation of human life has been eroded and discarded. Ibenwa (2014) averred that “people now take oath according to their religious inclination and no longer on the basis of their original rich cultural heritage” (p. 151).

However, through Christian Religion, some of the obnoxious traditional practices preserved through traditional education such as killing of twins, albinos and human sacrifice were eradicated. According to Ugwu (2002), human sacrifice “was normally carried out in form of atonement when extreme abomination to the land leading to a breach of harmony between the spirit world and the communities had been committed” (p. 58).

Another positive influence of Christianity on Igbo traditional education as rightly observed by Obineche (2013) was seen in the myth and taboos associated with the

evil forests in traditional Igbo land. Obineche added that Christianity dismantled the myth and taboos which described evil forest as an abode for lepers, small pox victims, evil medicine men and those that died mysteriously. The evil forests were offered to early missionaries in Igbo land for them to build churches and die there. But, in contrast to the myth and taboos of death associated with evil forests, neither the missionaries nor their converts died in the evil forest after four days as propagated by oral tradition.

5.1.3 The Influence of Western Individualism on Igbo Traditional Education

Another negative influence of western culture on Igbo traditional education in the contemporary society is seen on western individualism. According to Onwubiko (1991) Igbo individualism is rooted in community solidarity. It deals with the idea of who can be more productive and useful to the community as a whole. Nzomiwu(1999) asserted that “western’s sense of community suffers from a total or almost total impoverishment of the effective bond which is a characteristic of Igbo sense of community. What is left of European sense of community is just economic, social and political interdependence” (p.7). Igbo individualism promotes Igbo traditional education because it ensures community consciousness which is seen in communal training of children and young ones. Thus, the present-day extreme individualism of the west which encourages humanitarian spirit and a modern life style where no body cares to know about his or her neighbour is one of the factors that impede Igbo traditional education. This is because it rendered the communal training of children which is one of the main features of Igbo traditional education ineffective in contemporary society.

However, western individualism ensures the survival of nuclear family system in contemporary Igbo society, unlike in traditional setting which was characterized by extended family system. It positively influenced our building pattern as evidence in erecting walls for security purpose, unlike in traditional society where people lived together in huts.

5.1.4 Colonial Influence

The type of western education provided by Colonial masters was the one that produced clerks, teachers, messengers, catechists. Colonial masters did not educate Nigerians to provide jobs for themselves like Igbo traditional education. They even made traditional occupations unproductive in Igbo society. According to Osuala (2012) the colonial administrators placed a ban on the production, sale and the importations of arms and ammunitions which led to the decline in gun production and marketing of products produced by blacksmithing in Nkwerre and Awka. Osuala maintained that high demand of foreign products and importation of similar foreign products produced by blacksmithing industry at cheaper prices contributed to the decline of blacksmithing industry during colonial administration.

However, Arowolo (2010) asserted that colonial government promoted agricultural activities as manifest in the production of cash crops such as cocoa, groundnut and palm oil. G Okafor (personal communication 22nd September, 2016) affirms that “colonial economy encourage commercial farming, although some Nigerians described it as one of the major causes of starvation and shortage of food crops in Nigeria.”

From the foregoing study, one can see that western culture introduced some problems to Igbo traditional education. These problems made many people to

conclude that the decline in Igbo traditional in contemporary society is as a result of western culture. This view cannot be totally accepted, because Igbo traditional education was not the only community-based education influenced by western culture. However, the following sub-headings shall be useful in pointing out how Igbo people contributed to the progressive decline if not the phasing out of Igbo traditional education in contemporary society.

5.2 Socio-Religious Discourse of the Conundrums the Igbo imposed on their Traditional Education

The importance of Igbo traditional education in Igbo community cannot be over emphasized. A thorough examination of the curriculum and the scope of Igbo traditional education disclosed its relevance in preserving Igbo culture, identity and communal system of living in contemporary Igbo society, but there are problems that impede the progress of this Igbo cherished education. These problems especially those Igbo people imposed on Igbo traditional education are discussed under the following sub-heading;

5.2.1 Code-switching by Igbo-English bilinguals

Many children and young adults of Igbo extraction are not proficient in Igbo language. They find it difficult to communicate in Igbo language. Where they try to do so, they will end up combining it with English language, while people from other ethnic groups do not combine theirs with English language when they communicate among themselves. Obiamalu (2013) described this situation as Code-switching. He added that “Code-switching is a situation where a bilingual introduces a completely unassimilated word from another language into his speech” (p 93). Ogonna (cited by Obiamalu 2013) added that unlike the Hausa and the Yoruba, the Igbo man does not discuss in Igbo without adding English words. For example the so-called educated

Igbo man speaks thus: *Gwa* your brother *na m choro ihu ya*, meaning tell your brother that I want to see him, *Gwa* Okeke to bring my pen to me, meaning tell Okeke to bring my pen, *Abiara m so* that *na anyi ga-eje* party, meaning I came so that we can attend the party.

No wonder Storey (cited by Haralambos and Holborn, 2008) states that the world is not dominated by American culture; rather it is characterized by ever greater plurality of hybrid culture which mix influences from different parts of the world. Storey went further to describe hybridization of culture in modern Igbo society as the aftermath of the new language known as *Engligbo*, that is pushing Igbo language aside today. However, the white men that brought western education came with their language, so if Igbo traditional education should prevail, Igbo language is a *sine qua non*.

5.2.2 The Igbo Embraced English Language to the detriment of Igbo Language

Many people have accused western culture for rendering Igbo language ineffective among Igbo people. If western culture is the cause, the question one may ask is; Are other ethnic groups not part of western influence? Okonkwo and Achunine (1991) are of the opinion that “the Igbo were the most adversely affected by colonialism when they totally lost grip of their indigenous culture with the result that today, they are more “civilized” in dressing and speech than any other ethnic groups in Nigeria” (p.50). They argue that while western education succeeded in Yoruba through the use of the Yoruba Language and adaptation of education materials to the traditional environment, its success in Igboland was through the use of the English Language thereby rendering the Igbo language ineffective. This is a serious challenge to Igbo

traditional education and if care is not taken, probably in the next millennium the Language may be reduced to a vernacular status.

Disclosing why the Igbo made the mistake, Afigbo (1981) averred that many of the first Igbo people sent to school were either slaves or *Osu* (out cast) who, because of their social disabilities had a grievance against traditional Igbo culture that made them to embrace western education and its western culture at the expense of Igbo culture. This suggests that Igbo people were the root of their problem. They give high frequency to English language in their day-to-day expressions thereby creating a difficult problem to Igbo traditional education.

According to Onuko (2011), Igbo language is the language of Igbo people. It embodies Igbo culture and societal values. The loss of Igbo language will tantamount to the extinction of Igbo culture and identity. Obi (2004) rightly observed that “Language is the key to the people’s heart and if such key is lost, the people are lost as well” (p.166). Igbo language has both social and religious connotations. Igbo language is medium of social interaction and the language for Igbo tradition religion. It would be difficult for an Igbo man to acquire the tents of traditional religion without Igbo Language.

Unfortunately, many of the Igbo residing in Anambra State prefer English language which is the language spoken by people who are looked upon as being technologically, scientifically and economically more advanced in their daily expressions to Igbo language in contemporary society. Eme (2004) noted that Igbo language is a full-time language rather than a part-time language in some Igbo homes especially among the parents who do not attend formal education. This is because the language is being used by every member of the family, while many Igbo parents

especially those who attend formal school do not speak Igbo to their children even in the recesses of their homes. In some cases, the parents ban their children from using Igbo to communicate within and outside their homes.

The children in these homes often times can neither understand nor speak Igbo language. They can hardly make use of Igbo riddles and folk tales which are essential aspect of traditional education during their leisure times. Indeed, parents who feel elated that their children and young adults are proficient in English language have succeeded in embracing English language to detriment of Igbo language. This is a serious problem in contemporary society because Igbo traditional education can only be meaningful to the learners through the use of Igbo language.

5.2.3 Acculturation

According to Peter (1991), “acculturation as used by anthropologists and social scientists refers to contact or encounter between two cultures and the changes that result” (p.22). Okodo (2003) confirmed that it is the emulation of the objects of one culture by another culture thereby leading to cultural change. Acculturation is an inevitable experience when two cultures come in contact. But it is a serious problem to Igbo traditional education in the contemporary society. Kalu (2002) rightly observed that the gradual assimilation of foreign cultures occur as the different segments of the Igbo migrated, or settled away from the Igbo heartland and interacted with non-Igbo groups in Nigeria. Therefore, the problem is not only associated with emulating western culture, but Igbo people who are very fast in emulating other people’s culture have succeeded in assimilating the culture of other ethnic groups in Nigeria. For instance, in Igbo traditional marriage, people mostly put on *Buba* and *Aso-oke* which are not part of Igbo culture thereby creating confusion to children and

young adults on the content of Igbo traditional education. Moreover, the researcher observed that the goats and cows used in traditional ceremonies such as marriage ceremony and funeral rite are mostly Hausa cows and goats. The use of *ewu* Igbo which is Igbo goat and *ehi* Igbo meaning Igbo cows are very uncommon. The use of Igbo goats in traditional ceremonies are gradually going down, while Igbo cows are hardly seen. This suggests that many children and young adults from Igbo extraction cannot identify Igbo goats and cows in the contemporary society.

5.2.4 The Igbo Iconoclasts were engrossed in Western Individualism to the detriment of Igbo Community Consciousness.

Igbo individualism is centred on the idea of who can be more productive and useful to the community. Igbo individualism enhances community consciousness, but western individual encourages humanitarian spirit and a life style where nobody cares about his neighbour. Western sense of community lacks the effective bond which is the main feature of Igbo sense of community. Western sense of community concentrates on economic and political interdependence. While Igbo sense of community is rooted in community solidarity as manifest in communal morality and communal training of children. Nzomiwu (1999) asserted that “Igbo communal consciousness is underlined by a strong sense of solidarity; a feeling that all belong to the same boat and all have a responsibility to keep it afloat” (p.7).

Unfortunately, in contemporary society, Igbo community consciousness is in the state of progressive decline in both rural and urban areas. The Igbo iconoclasts have lost the spirit of brotherhood more than other ethnic groups in Nigeria.. They do not care about their brothers and sisters. They can betray their relatives and parents to get what they want in contemporary society. It is unfortunate that many Pentecostal Christians in rural and urban areas are boycotting the Igbo community spirit by

disassociating themselves from their community meeting, ceremonies and festivals, thereby, creating problems to Igbo traditional education which uses communal life system as a means of imparting knowledge to the members of the community. The idea of a child being the child of all *nwa bu nwa oha* is near extinction thereby creating serious problems to the belief in communal training of a child. Nobody cares about a child that is not his own in modern Igbo society and many parents frown at flogging their children even at school.

5.2.5 Confusion in Contents and Scope

Igbo traditional education covers physical training, intellectual, moral and vocational training, but there is a serious confusion on which part of the contents and scope that should be accepted in contemporary society since many Igbo people believe that some are fetish. The symbols of communication such as painting and musical instruments are seen as fetish and demonic instruments in Igbo society today. Nmah (2012) pointed out that some Pentecostal churches and many of their pastors and a good number of laity have opposed the attempt to introduce African music in church, even drums to supplement the organ” (p.154). If the use of drum and other musical instruments are put aside, it will be difficult to restore the glory of Igbo traditional education.

5.2.6 Negligence of Igbo Morality

According to Kalu (2002) morality for the traditional Igbo has two principal sources, namely the authority of the social group and the force of the religious cosmology of the people. He added that taboos and norms constructed for social living invariably are backed up by religious sanctions to ensure harmonious co-existence among the invisible and visible members of the community.

Simply put, in the traditional Igbo society, community was basically sacred rather than secular and this enhanced peaceful co-existence among every member of the community. But today, the situation has changed. A lot of things have change in the society to the extent that certain evil deeds such as abortion, sex before marriage, commercialization of babies and prostitution are reckoned as a normal way of life in the twenty-first century. Elaborating on the high rate of moral decadence in the society, Madu (2003) confirmed that “ we have part-time prostitutes like college and university female students who sell their bodies for money as well as full time prostitutes who rent rooms in brothels waiting for male customers”(p.28).

More importantly, the break down in sacredness of life and community which regulates people's behaviours and conduct is a serious challenge to Igbo traditional education. This is because Igbo traditional education is a vital instrument for upholding the sacredness of life and community through myths, taboos, religious festivals, rituals and ceremonies which Turner (cited by Ogunbameru, 2010) maintains are the means of re-affirming the traditional, moral and aesthetic values.

Furthermore, Igbo morality is one of the pillars of traditional education. This is because, it points out the *Omenani* which signifies the behaviours and social actions that are generally approved, and *Nso Ala* which are actions that are prohibited. Igbo morality vigorously enhanced traditional education in pre-colonial society, but in contemporary society a lot of things have changed. The Igbo neglect some of the traditional practices which promote traditional morality and education. The traditional practice of *Izu Nso* known as Holy week which Achebe (1958) rightly observed as a week kept aside in the honour of earth goddess for bumper harvest and sacredness of the farmland is gradually going down. Christian rogation which is a practice where

the priest prayerfully commits the farmland into the hands of God has made many Igbo people to discard the traditional practice of *Izu Nso*. The only thing that is being done is the new yam festival which is a festival aimed at promoting *Ji* (yam) as the chief crop in Igbo land and in appreciating the earth goddess and *Ifejioku*, the yam deity for bumper harvest.

On the otherhand, *Ofo* which is a socio-religious symbol that was widely used in precolonial Igboland to enforce morality is hardly used today. Agbo (1993) noted that Christianity made the early Igbo converts who were *Ofo* holders to destroy their traditional symbol of justice known as *Ofo* which was useful in enforcing morality and harmonious relationships in pre-colonial Igboland. Indeed, Christianity influenced Igbo morality negatively but it is important to note that if Igbo people did not embrace Holy bible as the moral code in contemporary society, they would have been using *Ofo* at least in settling family disputes, the way they are using kolanuts in social gathering despite the fact that many Pentecostal Christians frowned at the use of kolanut.

5.2.7 Misconception of Igbo Traditional Education

It has been observed that many Igbo people do not know the meaning of Igbo traditional education. Some see it as outdated way of life that is not needed in the modern society while others see it as unorganized system of learning experienced in the traditional society. According to A. Ihueze (personal communication September 22nd, 2016), Igbo traditional education is a primitive education that has no curriculum. Therefore, describing Igbo traditional education as a primitive way of life that is no longer useful in modern society is a serious threat to Igbo traditional education in twenty-first century Igbo society. This problem explains that Durkheim

(cited by Haralambos and Holborn, 2008) is right by stating that traditional societies had stronger collective conscience that is more shared understandings, norms, beliefs and values than modern societies. No doubt, the study of Igbo language in school is a way of promoting traditional education which its medium of instruction is Igbo language, but it cannot be accepted as Igbo traditional education. This is because traditional education is an out of school education. It involves day to day activity and its curriculum is wider than the school activities.

5.2.8 Teachers of Igbo Traditional Education are Ineffective in Contemporary Society

Another confusing problem of Igbo traditional education in contemporary society is that teachers of Igbo traditional education do not carry out their duties effectively. Igbo traditional education is an integral part of day to day activities. It is a functional education that takes place at home and community through the help of parents and elders in the extended family. Agada (1991) explains that in traditional setting, all responsible members of the community and all resources available in the community were utilized in the training of young ones, but today the reverse is the case.

Eze (2016) noted that the Executive Governor of Anambra State Chief Willie Obiano berated parents for abdicating their duty in teaching their children the Igbo language and culture in a programme organized by *Otu Suwakwa* Igbo at Prof. Dora AKunyili Women Development Centre Awka. G. Ugochukwu (Personal Communication, October 15, 2015) noted that the major problem of Igbo traditional education is that “young mothers and fathers in the society today are ignorant of the Igbo cultural values.” According to O. Nwankwo (Personal communication, October 2nd, 2015) parents rely mostly on teachers of Igbo language in schools for socio-

cultural development of their children. This is a serious problem to Igbo traditional education which is a hereditary type of education that is not confined to school buildings.

Having identified the conundrums of Igbo traditional education, one can see that Durkheim's theory of collective conscience is indispensable in identifying the socio religious problems of Igbo traditional education. This is because the theory states that traditional societies such as Igbo traditional society had stronger collective conscience that is, more shared understandings, norms and values than the modern societies. Durkheim maintained that the traditional societies were held together by non-material social fact known as common morality or strong collective conscience, while the complexities of modern society led to the decline in collective conscience which Igbo traditional education stands to preserve. Also, what Durkheim described as collective conscience hinges on common morality which is similar to Igbo worldview such as community consciousness and sacredness of life and community that promotes Igbo traditional education.

5.3 The Effects of the Decline in Igbo Traditional Education in the contemporary society

The changes observed in Igbo traditional education have negative effects in the Igbo community and society at large. The decline in Igbo traditional education contributes to the problems of western education which is the most dominant educational system in contemporary Igbo society. Therefore there is need to highlight the effects of the decline in Igbo traditional in contemporary times.

5.3.1 Cultural Extinction

Decline in Igbo traditional education is one of the major reasons for cultural extinction in Igbo society. Okodo (2003b) asserted that "the overlooked culture dies

away and terminates the traditional way of life of members of the society. Ekpeh and Mamah (1997) confirmed that young adults acquire knowledge through their parents' exemplary life of charity, socio-political and religious ceremonies. Thus, Igbo traditional education involves political education, moral education and socio-cultural values such as the type of food we eat, dressing pattern and traditional occupation. Igbo traditional education is a means of preserving Igbo cultural values, therefore; its decline is tantamount to cultural extinction and loss of Igbo nation.

5.3.2 Bad Governance

Igbo traditional education helps to promote good governance in traditional setting but in modern society its strength in doing that has been reduced thereby leading to bad governance. According to Udechukwu (2012) people who were brought up in traditional Igbo society were great men and great leaders of their families and villages because they applied the socio-moral norms inculcated in them at tender age in governing their people thereby ensuring good governance in the traditional society, but in the contemporary society the reverse is the case. Parents who are expected to inculcate traditional values in children are ignorant of Igbo cultural values.

5.3.3 Poor Standard of living

The neglect in Igbo traditional education leads to increase in poor standard of living experienced in the contemporary society. Maduagwu (1999) pointed out that the vocational aspect of Igbo traditional education helped people to have enough to eat and to earn a living in traditional society. But in modern Igbo society traditional occupation such as blacksmithing, wine tapping, farming are seen as humiliating occupation. Thus, the negligence in Igbo traditional education leads to the increase in poor standard living experienced in the society today. No wonder why Agada (1991)

maintained that Igbo traditional education is a way of life that provides the needs of an individual in the traditional society. It helped members of the society to earn a living and live a fulfilled life in traditional setting.

Moreover, the decline in Igbo traditional education leads to high rate of unemployment among university graduates. This is because university education does not provide adequate opportunity for skill acquisition which can help one to earning a living as it was in traditional Igbo society where there was no unemployed individual, because, Igbo traditional education made use of traditional occupation in vocational training of the young adults. But the decline in Igbo traditional education has succeeded in pushing away this aspect of traditional education away thereby joining hands with western education to increase the number of unemployed university graduates in society.

5.3.4 High Rate of Marital Instability

Igbo traditional education is a means of inculcating the right attitudes, norms and character for an ideal Igbo family. The parents and elders in family served as a model for the children and young adults by living a responsible life. Children were taught how to respect their elders and the aged. Even in the polygamous family, members including the wives were taught how to respect their husbands and other members of the family. However, the breakdown in Igbo traditional education is one of the reasons for marital instability. This is because it leads to inadequate education on the part of young boys and girls ready to marry. Break down in Igbo traditional education is the reason why many young married couples were unable to identify that marriage is a sacred institution which involves the kinsmen and members of the community coupled with determined mind to ensure the continuation of the family lineage.

5.3.5 Lack of Disciplined Students and Youths

It is the decline in Igbo traditional education that contributes to the decline in education for character development in the contemporary Igbo society. The idea that education starts at home is a typical feature of Igbo traditional education. This is because Igbo traditional education is an educational system that takes place within the homestead and community. According to Fafunwa (2004) in traditional Nigerian societies such as traditional Igbo society character formation starts at home. Parents and elders used Igbo proverbs and folk-tales in teaching young ones the accepted social behaviours and the consequences of bad behaviours or misconduct, but today the reverse is the case. Therefore western education's inability to produce men and women of sound moral character is as a result of the decline in Igbo traditional.

5.4 The Relevance of Igbo Traditional Education in Contemporary Society

Having discussed the effects of the decline in Igbo traditional education, it is imperative to highlight its relevance in modern Igbo society. Therefore, this section of the study is concerned with the importance of Igbo traditional education to Igbo people and the Igbo nation. The study no doubt will help to throw more light on the need to uphold traditional educational system in the contemporary Igbo society.

5.4.1 Employment Opportunity

According to Nnonyelu (2009), "western education has not trained learners to rely on their capabilities and potentialities because they have not learned how to fend for themselves in self employment" (p.154). Thus, high rate of unemployment experienced in the contemporary Igbo society disclosed the relevance of Igbo traditional education in creating job opportunities. This is because, in the traditional society, Igbo traditional education helped in creation of job opportunities for the

members of the society. In fact, it was a functional education that encouraged self employment. Through this system of education, children and young ones were able to earn a living. Expatriating on the place of Igbo traditional education in creating jobs for members of the society, Agada (1991) confirmed that in traditional society, there were no unemployed persons. This is because every member of the community had a vocation by which he can earn a living. One was either a well-known hunter, a blacksmith, a yam farmer, or a mat maker. Others were sent to a master craftsman to learn one vocation or the other to become midwives, herbalists, rainmakers and so on. In identifying why traditional education creates employment opportunities, Afigbo (1981) asserted that Igbo society did not only placed a high premium on hard work, but valued also the hard worker because he provided the theme for edifying songs and tales, while the lazy man was the subject of ribald songs and jokes”(p.129).

5.4.2 Preservation of Igbo Cultural Identity

Traditional education is a means of persevering Igbo cultural values such as community consciousness, dressing pattern and indigenous language. Indigenous occupations such as making of mat, farming, wine tapping, blacksmithing industry and so are also preserved through traditional education. It is a means of informing children and young adults that Igbo traditional religion is the indigenous religion in Igboland. Igbo traditional education helps in transmitting the information that marriage, taboos, traditional medicines are means of preserving human life and ensuring the continuation of human race. Therefore, decline in some Igbo cultural practices in contemporary Igbo society pointed out the need for this form of education if Igbo nation is to retain its traditional features.

5.4.3 Community Solidarity

The influence of western individualism on the Igbo cherished value of being your brothers' keeper and community training of young adults is enough to perceive the importance of Igbo traditional education in contemporary society. Igbo traditional education promotes community solidarity in Igboland because it is a means of educating members of the society on sacredness of community and how essential it is to maintain a harmonious relationship with the members of the spiritual world. It also promotes community development since it inculcates in the youths the spirit of being productive for personal and community needs. And that is why members of the community join hands for community projects such as community school, community hospital, and village markets and so on. Communal training of children is an important aspect of Igbo traditional education that enhanced community solidarity and awareness to the children that they live for the community and the community live for them. No wonder Ejizu (2014) contended that a child does not answer his or her personal name; rather a child is identified by his parents' names in traditional Igbo society.

5.4.4 Extended Family Relationship

High rate of marital instability and individualist spirit in modern Igbo family pointed out the relevance of Igbo traditional education in Igbo society today. This is because in the pre-colonial Igbo family, people lived together as brothers and sisters. The family heads and elders were well respected. The brotherly love was very strong even in polygamous families. Nzomiwu (1999) noted that it is usual for wives of a polygamist to take oaths on *Ofo* never to poison one another or other members of the family. On the other hand, extended family relationship promotes traditional

education in pre-colonial Igboland because members of extended family were educators. Ekpeh and Mamma (1997) asserted that “the extended families share the joys and sorrows of bringing up the children and young adults and in educating them” (p.55). This suggests that the training of children was a family affair. In fact, traditional education starts at home and parents and other members of the extended family are indispensable teachers of traditional education. Therefore, Igbo traditional education and extended family are interwoven. As the elders in extended family help to inculcate moral values in children, Igbo traditional education ensures the survival of extended family system by maintaining peace and order in the family.

5.4.5 Character Formation

This is an essential function of Igbo traditional education that helps in human development and in maintaining harmonious relationship in the community. Social vices coupled with the moral laxity experience among children in contemporary society suggest the need for character development in the contemporary society. Fafunwa (2004) confirmed that:

In traditional Nigerian society all parents want their children to be upright, honest, kind and helpful to others, and will spare no pain to instill these qualities. All Nigerian parents irrespective of ethnic group prefer to remain childless than to have children who will bring shame and dishonour to the family.(p.11).

Igbo traditional education produced men and women of sound moral characters. It helps young ones to be productive and well behaved. It is a means of teaching young girls the socio-moral values that will enable them get married at the right time and as well being women of substance. Through this system of education, children were able to identify the traditional ways of greeting and respecting elders.

5.4.6 Good Governance

Igbo traditional education ensures good governance in the society. The moral values inculcated in young ones at the tender age help to produced good leaders in the traditional society. Therefore, to ensure good governance in contemporary society Igbo traditional education is needed. The inability of leaders to ensure good governance in contemporary society, suggests the need for Igbo traditional education. According to Ekegbo and Ezeuko (2012) Igbo proverbs promotes good governance because they are used to promote Igbo sense of community, sense of co-operation and to maintain justice in the family and among members of the community. During village meeting or religious gatherings some of the pieces of advice are given in Igbo proverbs. For instance *Egbe bere Ugo bere nke si ibe ya ebela ya gosi ya ebe o ga-ebe* which literally means let the hawk perch and the eagle perch anyone which does not want another to perch, let it show it where it will perch implies that it is only with the spirit of live and let live that a just society and good governance can be guaranteed.

Another Igbo proverb which points out the relevance of Igbo traditional education in maintaining good governance in modern society is *E menyere Nwaogwugwu e menyere Nwanoksike* which literally means that when a favour is done for a child the same favour is needed to be done to the other child. This proverb expressed the importance of fair treatment in ensuring good governance in the society. The proverb is essential in maintaining good governance because it implies that every body of the same rank or class should be treated equally.

However, the essence of Igbo traditional education in contemporary society cannot be over estimated. This is because it is a way of life that disclosed the Igbo identity. In traditional society, it was a functional education that provided the needs of

the family. It helps in producing sound moral children and young men. Igbo traditional education was a normal process of life in the day to day activities. Although it was criticized by many scholars for being unorganized and unsystematic but the immediate impact this education makes on Igbo children are far more impressive than the institutionalized schools. Therefore the measures employed by the Igbo and Nigerian government to avert the decline in Igbo traditional education shall form part of this study.

5.5 Measures to Avert the Decline in Igbo Traditional Education

Igbo traditional education is a way of life. It is a type of education that laid much emphasis on character formation, moral education, and physical training and so on. In contemporary Igbo society its strength in preserving cultural identity is gradually going down and if care is not taken the features of Igbo traditional education will go into extinction. To prevent this ugly incident, the Igbo and Nigerian government have introduced a lot of measures to promote Igbo cultural values and identity.

5.5.1 The Study of Igbo Language in Schools and Colleges

Igbo language is offered as a course in schools and colleges through the help of Nigerian government. Igbo language is the medium of transmission in Igbo traditional education. It is the key to the gate of Igbo nation and its loss leads to the termination of Igbo identity and nation. Obi (2004) noted that:

As a way of showing greater concern over the educational situation of the country and to appreciate the importance of language in the sector of national unity, the government through the National Policy on Education 1998 recommended the teaching of Nigeria languages in our educational institutions starting from primary schools up to the university level, in which the medium of instruction in pre-

primary schools have to be the language of the immediate community so as to facilitate the teaching and learning processes for national development (p.169).

Indeed, through the help of the National Policy on Education, Igbo language is offered as a course in schools and colleges, although the use of Igbo language in teaching other subjects has not been properly accepted. This idea promotes Igbo traditional education and helps to make western education meaningful to Igbo people. No wonder Maduewesi (2000) asserted that education of the people has to be done by means of using the immediate language of the community for proper understanding of the study since inability to grapple the medium of instruction which is English language is one of the reasons for poor performance of the school children in examination.

The curriculum for Igbo language in schools and colleges helps young learners to have the knowledge of some Igbo cultural values such as Igbo family life education, Igbo cultural ceremonies, traditional attire, political system and so on. In fact, the curriculum for Igbo language in schools and universities enables the young learners to identify the features of Igbo society before the advent of western religion and education.

5.5.2 Igbo Cultural Carnival

The introduction of Igbo day and carnival for secondary school children in Igboland especially in Anambra state is the efforts of government and Igbo elite in maintaining the features of Igbo traditional education in modern Igbo society. Cultural carnival is also a yearly affair in Chukwuemeka Odumegwu Ojukwu University aimed at promoting Igbo language and culture. According to O.Ikemefuna (personal communication, October, 15th 2015), Igbo cultural carnival is an annual event

organized by Anambra state government for secondary school students and teachers of Igbo language to help the students' appreciate Igbo cultural values. On Igbo cultural carnival day, students and Igbo language teachers dressed in traditional attire. Cultural dance from various schools are also used to entertain the guest. Fashion parade on Igbo attire is also part of the entertainment. Students who are newscasters are allowed to present news in Igbo language.

5.5.3 Formation of Igbo Cultural Society known as *Otu Suwakwa Igbo*

On the other hand *Otu suwakwa Igbo* (speak Igbo) is an Igbo cultural society founded to preserve the Igbo language and cultural values. The leader of *Otu suwakwa Igbo* is Prof. Pita Ejiofor the former vice chancellor of Nnamdi Azikiwe University Awka. According to Johnson (2012), besides, the information derived from a study carried out by the Oxford University that if care is not taken, the Igbo language will go into extinction, Ejiofor discovered that many children of Igbo extraction could neither speak nor write their language. Thus, the formation of *otu suwakwa Igbo* on February 14, 2006 is to ensure the survival of Igbo language and culture.

According to Ilozue (2010), *Otu Suwakwa Igbo* was launched on 26 May 2010 at the Women Development Centre Awka by the former Governor of Anambra State Mr. Peter Obi. During the event, the former Governor Mr. Peter Obi, signed into Law a Bill to enforce the speaking and wide usage of Igbo Language to save the Language from extinction.

The Law prohibited Corporal punishments to students who speak Igbo in Schools in State. The law made Igbo Language compulsory in all educational institutions in Anambra State. The law also made it clear that every Wednesday of the week should

be observed as Igbo day. This implies that every staff of the State public service should communicate in Igbo language and also wear traditional attire, excluding professional bodies such as Judicial Officers and nurses.

Furthermore, during a function of *Otu Suwakwa* Igbo, headed by a former Vice Chancellor of Nnamdi Azikiwe University Prof. Pita Ejiofor held recently at Prof. Dora Akunyili Women Development Centre Awka, Eze (2016) stated that the Anambra State Governor, Chief Willie Obiano made his contributions to *Otu Suwakwa* Igbo clear, when he said that he would float a radio station that would transmit only in Igbo in Awka to promote Igbo language.

The governor ordered that the primary school pupils and secondary school students in the state should wear Igbo traditional dresses to school every Wednesday. The Anambra State Governor Chief Willie Obiano ordered that folklore should be taught to primary school pupils every Wednesday evening, since Igbo folklore is one of the traditional means of inculcating morals and societal values in children and young adults. Eze (2016) added that while assuring the audience that Anambra State would reinvigorate the law that would compel everybody in the state to communicate in Igbo language on Wednesdays, the governor said that he would laise with the State House of Assembly to enact a law that would compel every resident of the State to wear Igbo traditional attire on Wednesdays.

5.5.4 The use of Igbo Traditional attire and Language in Communication

Igbo traditional attire and language are being used in government offices, schools and colleges in Igboland today. The new development is visible among secondary schools staff in Anambra State. Secondary school teachers and their students always put on traditional dresses to school every Wednesday initiated by the Anambra State

Governor Chief Willie Obiano. The translation of National Anthem and pledge to Igbo language and encouraging secondary schools students to sing them every Wednesday are measures to avert the decline in Igbo traditional education. Igbo people and Nigerian government promote the use of Igbo language in mass media, in writing textbooks, and Christian literatures.

5.5.5 Igbo Cultural Festivals

The cultural festivals such as new yam festival is a means of educating members of the community especially children and young ones on the traditional way of life in Igboland. No wonder, Turner (cited by Ogunbameru , 2010) maintained that cultural symbols, rituals, ceremonies and public events carried out in traditional societies helped members to reaffirm their traditional values, moral and aesthetic approaches to life. New yam festival is one of the annual cultural festivals in many Igbo communities and it is a way of educating young adults on the place of yam as the chief crop in Igboland. Madu (2004) affirms that new yam festival *Iwa ji* is universally celebrated in Igboland around the same period spanning from August to September and in some communities like Nnewi and Oraifite in Anambra state it is called *Ahia-Oru* which is a cultural festival in appreciation to God for bumper harvest and selling of farm produce. During the festival, Udezo and Nweze (2012) noted that members of the community acquire traditional values as they watch the ritual master or the traditional ruler cuts one new yam tuber cultivated in the community into four pieces, and at the same time praying to the yam deity *Ifeji oku*. He added that the feast inaugurates officially eating of new yam for the year and without it, the Earth goddess cannot assure bumper harvest the following planting season. New yam festival is celebrated by both the traditionalist and Christians in Igboland although some

Christians dislike the traditional prayer offered by the ritual master on that day which is associated with the traditional religion.

5.5.6 Igbo *Ga Adi* Foundation

Igbo *Ga Adi* Foundation is a non governmental organization established to preserve Igbo language and Igbo cultural identity. According to Okafor (2014) Igbo *Ga adi* foundation was established to avert the negative prediction of the dearth of Igbo language by Oxford University in the nearest future. The foundation organizes annual Igbo language essay competition for secondary schools students across the south eastern states. In the essay writing competition organized for secondary Schools students in Anambra state in the year 2014, the schools that came first, second and third positions received different prizes.

Okafor (2014) recalled that the first prize winner for senior secondary section, Master Odiakosa, Alfred of St Charles College Onitsha won a cash prize of ₦100,000, a laptop computer. A big deep freezer for the Igbo teacher and a brand new set of computer with Igbo key board and Igbo books for the school. The 2nd prize winner for senior secondary Master Okonkwo, Benjamin was also a student of St Charles College Onitsha. He won a cash prize of sixty-five thousand naira, a mini laptop computer. The Igbo teacher received a medium size deep freezer while a brand new set of computer with Igbo key board and Igbo books were given to the school. The 3rd prize winner Master Tojah, Chidinka came from Dennis Memorial Grammar School Onitsha received a cash prize of fifty thousand naira. Set of books and printer were given to the school while the teacher was given ten thousand naira.

In junior secondary, Miss Onyechi, Favour took the first position with a cash prize of sixty thousand naira and a set of mini laptop. A deep freezer and a brand new set of

computer with Igbo key board were given to the Igbo teacher and the school respectively. The second prize winner Ikeh, Calista of Queen of Rosary College Onitsha carted away with cash prize of N50, 000. A medium size deep freezer was given to the Igbo teacher, while the school received a brand new set of computer with Igbo key board and Igbo books for the library. The third prize winner miss Uzochukwu, Adaeze of Bishop Okoye Memorial Grammar School Nnewi, won a cash prize of N30, 000. Ten thousand naira and Igbo books were given to the Igbo teacher and the school respectively.

5.5.7 National Policy on Education

A critical evaluation of National Policy on education suggests that western education after the independence were designed in a way to promote traditional education if it has to be meaningful and functional education in Nigeria. This is because Igbo traditional education is practical and functional education. And these practicality and functionality can be reflected in western education if it hinges on indigenous curriculum. No wonder Maduemesi (2000) maintained that “if the curriculum is to serve its real purpose, it must be geared towards assisting the individual to see the value of the past in relation to the present and the future” (p.17). Therefore the Nigerian National Policy on Education is another way the Nigerian government helped to promote Igbo traditional education because it encourages education for self reliance and character development which Igbo traditional education stands to propagate.

Education for self-reliance promotes the vocational aspect of Igbo traditional education. According to Unachukwu (2003) the objective of the 6-3-3-4 system of education is “to expose the Nigerian child to skill acquisition and an ideals of self-

reliance through six-year primary school training, three years in the senior secondary school and four-year tertiary education in any institution of higher learning” (p.220). Thus, the federal government of Nigeria through the ministry of education had incorporated entrepreneurship education at all levels of education in Nigeria.

The former minister of education, Ruqayyih Ahmed Rufai, introduced trade/entrepreneurship subjects in senior secondary school curriculum to enable secondary schools graduates to become self employed. No doubt, education for self-reliance enables young learners to acquire vocational skills that will make them productive to themselves and the community at large if it is properly implemented in schools.

The present National Policy on Education encourages the inculcation of the right type of values and attitudes for the survival of the individuals and Nigerian society. This suggests needs of cultural and national values that help in character formation. Character formation is one of the main features of Igbo traditional education and absence of character development in any educational system rendered the system ineffective. According to Maduewesi (2000) character development is so important that children were severely punished whenever they behave contrary to the socio-religious norms that guide the society in the traditional Igbo society.

Indeed, Igbo people and Nigerian governments have made wonderful contributions to ensure the existence of Igbo traditional education in twenty-first century Igbo society, but in spite of all these efforts, Igbo traditional education is still in progressive decline. Maduewesi (2000) maintained that the curriculum for western education in contemporary Igbo society still suffers from colonial mentality. This suggests that western education has not actually enhanced Igbo cultural values

advocated by traditional education. Therefore, the next chapter shall focus on the summary, conclusion, recommendations and suggestions for further research.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Summary

The study examined the socio-religious problems of Igbo traditional education in the contemporary Igbo society. Igbo traditional education warrants socio-religious discourse because the education hinges on traditional religion and culture. It also enhances the welfare of the members of the society. The problems of Igbo traditional education warrant socio-religious discourse because traditional religion permeates every aspects of Igbo life. In fact, Igbo socio-religious life is a life of education since traditional education was the normal process of day to day living in pre-colonial Igboland. Igbo traditional education is a hereditary type of education. It is a means of transmitting Igbo cultural values from one generation to another. Igbo traditional education is an informal education where children and young adult learn by doing, observation, imitation, recitation, demonstration and a prolonged period of apprenticeship. Igbo traditional education involves the normal process of day to day living in the traditional society. Its curriculum is wider than the school activities while the scope covers physical education, health education, vocational education, moral education, education for character development and intellectual training. Igbo traditional education is a family affair that covers three domains of education namely cognitive, affective and psychomotor domains.

Igbo traditional education exists in the contemporary Igbo society, although, a lot of changes have taken place. According to Ndubuokwu (1995) Igbo traditional education still exist in modern Igbo society though not in its pristine forms because of the influence of western education and colonial administration on it. However, to

achieve the objective of the study, both primary and secondary sources of data collection were employed. Primary data were derived from simple observation and personal communications, while secondary data come from textbooks, journals, government publications and information retrieved from internet. The study is a qualitative research while methods of data analysis were sociological approach culture area approach and comparative method. The researcher adopted Durkheim's theory of collective conscience to achieve the objective of the study. Victor Turner's symbolic interaction theory also helped in describing the methodologies for Igbo traditional education.

Durkheim's theory of collective conscience was used to interpret the reasons for progressive decline in Igbo traditional education in contemporary Igbo society since Durkheim (cited by Halambos and Holborn, 2008) employed the concept to elucidate that traditional societies had stronger collective conscience that is, more shared understanding, norms, beliefs and values than modern societies. Durkheim states that religion was the basis for collective conscience in traditional society and this was pointed out in the relationship between traditional education and Igbo socio-religious life in pre-colonial Igboland which aided the investigation into the socio-religious problems of Igbo traditional education in the contemporary society. Turner's theory of symbolic interaction (cited by Ogunbameru, 2010) served as a guide to explain the methodologies for Igbo traditional education such as cultural symbols, ceremonies and public events cum the importance of Igbo traditional education in the society. The information derived from documented materials, and primary sources disclosed that western culture influenced Igbo traditional education negatively. Thus, the socio-religious discourse of the conundrums of Igbo traditional education points out how

Igbo people contributed to the decline in the Igbo traditional education in contemporary society. Sociological approach helps to point out the relationship between traditional religion or Igbo socio-religious life in enhancing traditional education since it is concerned with the role of religion in making a group cohesive as manifest in Durkheim's theory of collective conscience where he disclosed that religion is the basis for collective conscience in pre-industrial society, while the culture area approach helps the researcher to investigate on the socio-religious problems of Igbo traditional education in contemporary Igbo society since culture area approach states that communities such as Igbo community are macro and micro in cultures and sub-cultural zones share a common heritage for instance the language and traditional education.

The comparative study of Igbo traditional education in traditional and modern Igbo societies disclosed that a lot of changes have taken place in contemporary Igbo traditional education. In traditional society, Igbo traditional education was a way of life that provided the needs of individuals and community at large, while in modern Igbo society it is seen as a primitive way of life that is irrelevant to the needs of individual members of the society.

On the other hand, education for character formation is no longer in its pristine form in contemporary Igbo traditional education. This is because both the teachers and learners are carried away by western way of life. But in traditional society, character development was the corner stone of Igbo traditional education. No wonder, Fafunwa (2004) stated that the absence of any other aspect of education is tolerable in traditional society so long as good character development prevails. He explained that

the absence of good character on the part of an individual is the most shameful thing that he can inflict on the members of the family.

Vocational education aspect of Igbo traditional education where young adults were trained in one traditional skills or the other such as hunting, blacksmithing, craft work is gradually going down in the contemporary Igbo society. The teachers of traditional education in the contemporary society are mostly the teachers of Igbo language in schools and colleges unlike in traditional society were every responsible members of the community such as the parents, elders in family, members of age grades help in training children and young adults.

One of the socio-religious problems of Igbo traditional education in contemporary society is manifest on the influence of western education on Igbo traditional education. Western education came with moral education derived from Bible, while Igbo traditional education derived its curriculum for moral education from Igbo traditional religion and cultural values. Ukaonu (1982) affirms that the moral values advocated by the missionaries were quite different from those held in traditional Igbo society. He explained that a good dancer and acrobat was admired in traditional society, while in contemporary society western religion prevents its members from participating in such cultural activities with the ideal that it would pollute the people's morals.

Moreover, it was discovered that the Igbo are responsible for the decline in Igbo traditional education in contemporary society than the whitemen because they were engrossed in western culture to the detriment of Igbo culture. Looking at the socio-religious problems the Igbo imposed on their traditional education in contemporary Igbo society, it was discovered that many Igbo residing in Anambra State are simply

confused on the meaning of Igbo traditional education. Some maintained that it is a primitive way of life that is irrelevant in the society, while others were of the opinion that it has being replaced by the study of Igbo language in schools and colleges.

The code-switching by Igbo-English bilinguals is another socio-religious problem of Igbo traditional education in the contemporary society. Other ethnic groups in Nigeria can easily communicate to their brothers and sisters without mixing their languages with any other language, but for the Igbo, it is not very easy to do so, therefore, the Igbo suffer from cultural hybridization which impedes Igbo traditional education. The study also points out that Igbo people suffer from what sociologist called “marginal man” simple because of acculturation and assimilation. The problem is not only emulating western culture, but Igbo people who are very fast in emulating other people’s culture have succeeded in assimilating the culture of other ethnic groups in Nigeria thereby creating confusion to children and young adults on the content of Igbo traditional education.

Also, as part of the socio-religious problems the Igbo imposed on their traditional education, it was observed that western education succeeded in Yoruba land through the use of Yoruba language and the adaptation of educational materials to the traditional education, but in Igboland western education was able to succeed through western language and without adapting the educational materials to the traditional environment. This implies that the Igbo embraced English language to the detriment of Igbo language. Disclosing the reason for this costly mistake that contributed to the problems of Igbo traditional education in twenty-first Igbo society, Afigbo (1981) confirmed that many of the first Igbo people sent to school were either slaves or *osu* (out cast) who because of their social disabilities had a grievance against

traditional Igbo culture and that made them to embrace western education and its western culture to the detriment of Igbo culture and traditional education.

The above findings aid the result analysis and interpretation of the results in the following ways; firstly, the findings implies that Durkheim (cited by Haralambos and Holborn, 2008) was right in stating that traditional societies had stronger collective conscience that is more shared understanding and values than modern society, since Igbo traditional education was more functional in traditional society than in contemporary Igbo society. The findings reveal that Durkheim is right by stating that religion was the basis for the collective conscience in traditional society that is shared values, since the changes in Igbo socio-religious life contributed to the decline in Igbo traditional education in contemporary society. Durkheim is also, right by stating that the complexities of modern society contributed to the decline in shared values and beliefs. This suggests that the conundrums of Igbo traditional education are aftermaths of the complexities of contemporary Igbo society and the problems the Igbo imposed on the traditional education.

6.2 Conclusion

The information derived from the summary of findings helps the researcher to come up with the view that the socio-religious problems of Igbo traditional education are the aftermaths of cultural negligence. It is a truism that western culture has negative influence on Igbo traditional education, but the problems Igbo people created to the traditional education cannot be compared with the negative influences of western culture on Igbo traditional education. This is because traditional education is a community based education that is practised among all the ethnics groups in Nigeria, and to some extent most of the ethnic groups in Nigeria are able to uphold

their traditional education by using only their mother tongues in communication, while an Igbo man can hardly do so. Igbo people are very good in cultural assimilation than other ethnic groups in Nigeria.

Indeed, Igbo people were engrossed in western culture to the detriment of Igbo culture thereby creating problems to Igbo traditional education. Igbo traditional education is away of life. It is a hereditary type of education that laid much emphasis on character formation, moral education, physical training, vocational education and so on. Igbo traditional education hinges on Igbo culture and worldview and any attempt to discard the traditional education will result to the extinction of Igbo nation. Igbo traditional education provided the needs of individuals and community in traditional society. Its relevance in contemporary society cannot be over-emphasized. This is because western culture and education has not been able to provide the needs of people in the twenty-first century Igbo society. High rate of unemployment among university graduates, moral decadence and bad governance in the contemporary society are the aftermaths of the deficiency on the part of western education to provide the needs of members of the society.

Therefore, Igbo people should have a reorientation about their identity and means of preserving their identity which is Igbo traditional education. They should realize that western education cannot preserve our identity if it is not structured on the indigenous curriculum. The whitemen that brought the western education has come and gone. And for one to enjoy western education and at same time be an Igbo man, one must learn how to make Igbo traditional education a way of life. The impression that the Igbo traditional education is a primitive way of life should be discard because

western education can only be meaningful and functional in Igbo society if the use of Igbo proverbs and communal education are used in tandem with western education.

6.3 Recommendations

Having examined the nature of Igbo traditional education and the socio-religious problems that impede its progress in the contemporary Igbo society, the researcher therefore, recommends the following as the panacea to conundrums.

Igbo traditional education should be revitalized by establishing centers for community education in each Igbo community.

Community education helps members of the community to reaffirm their traditional way of life, teach the children the accepted moral conduct, agricultural practices, Igbo family life system and other functional knowledge that could be of great assistance to the members of the community in their daily living.

There is need for moral education curriculum centered on Igbo socio-moral values in secondary schools located in Igbo land. This type of education will help to inculcate traditional morality in young learners and to produce men and women rooted in Igbo moral values.

Igbo language offered as a course in primary and secondary schools should be modified to Igbo cultural studies. This will enable children and young adult identify the scope and the importance of Igbo traditional education. It will also, help to correct the wrong impression that the study of Igbo language is the same thing with Igbo traditional education. Igbo traditional education is wider than the school curriculum because it is a normal process of life, but the introduction of Igbo cultural studies will to some extent help to ensure the existence of Igbo traditional education since the

curriculum is likely to reflect the major aspects and content of Igbo traditional education.

Traditional education should be revitalized by creating centres for traditional entrepreneurial studies in Igboland. These centres should make use of local expert craftsmen to teach children and young adults how to produce certain things such as broom, mats, hoes and so on. Establishing centres for traditional entrepreneurial studies will promote vocational aspect of Igbo traditional education and at the same time help to reduce the rate of unemployment in the society.

6.4 Suggestions for further Research

The unprecedented changes observed in Igbo traditional education in the twenty-first century Igbo society threaten the survival of Igbo nation and Igbo traditional education. Therefore, interested scholars should carry out research on the following areas;

1. The socio-religious effects of modernity on Igbo traditional occupation could be carried out.
2. The place of Igbo traditional education in maintaining peace and order in the modern Igbo family could be investigated.
3. Researchers can also carry out a research on the Igbo traditional education and the challenges of twenty-first century Nigeria.

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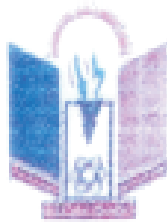
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DEPARTMENT OF RELIGION AND HUMAN RELATIONS

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Date: 30th September, 201

TO WHOM IT MAY CONCERN

The researcher Miss Ibezim Ijeoma Grace is my supervisee and a Ph.D research student with Registration Number 2013097007F from the Department of Religion and Human Relations, Faculty of Arts, Nnamdi Azikiwe University, Awka. Her research topic is entitled: Socio-Religious Discourse of the Conundrums of Traditional Education in Contemporary Igbo Society, Nigeria.

The purpose of this letter is to enable the researcher gather necessary information for the study. Please you are requested to respond objectively since the research is purely an academic exercise.

Thanks for your anticipated co-operation.

Remain Blessed.

Prof. Jude E. Madu
Supervisor
08033818670

APPENDIX II

RESEARCH QUESTIONS

1. What is the meaning of Igbo traditional education?
2. Are the homestead and community the contexts of Igbo traditional education?
3. What are the formal and informal methods of traditional education?
4. Does Igbo traditional education covers the three domains of education namely; cognitive, domain, affective domain and psychomotor domain?
5. It is true that Igbo traditional education has no curriculum?
6. It is true that Igbo socio-religious life reinforced traditional education in pre-colonial period?
7. How has Igbo socio-religious life influenced traditional education in contemporary society?
8. What are the socio-religious changes in Igbo traditional education today?
9. Does the study of Igbo language in schools and colleges affect Igbo traditional education in contemporary society?
10. How can the socio-religious changes experienced in contemporary society affect Igbo traditional education and religion?
11. What are the effects of western education on Igbo traditional education in contemporary society?
12. How has Christainity influenced Igbo traditional education?
13. Are you in support of the view that traditional education in modern Igbo society is admixture of western culture?
14. Are the methodologies for Igbo traditional outdated and irrelevant in educating children and young adults in twenty first century Igbo society?

15. Are the teachers of Igbo traditional education ineffective in contemporary society?
16. Are you in support of the view that the Igbo have embraced western culture to the detriment of Igbo culture?
17. Can you describe Igbo traditional education as a primitive way of life in modern Igbo society?
18. It is true that cultural assimilation is stronger in modern Igbo society than other ethnic groups in Nigeria?
19. It is true that some of the Igbo are not proficient in Igbo language in twenty first century Igbo society?
20. How can the Igbo create problem to their traditional education in contemporary society?

APPENDIX III

LIST OF INFORMANTS

S/N	Name	Age	Occupation	Location	Date
1.	Mr. Ignatius Okafor	Above 55	Businessman	Awka	7 th October, 2015
2.	Mrs. Melody Okorafor	38	Teacher	Awka	2 nd October, 2015
3.	Mrs. Ogochukwu Nwankwo	35	Teacher	Mbaukwu	2 nd October, 2015
4.	Mrs. Obiageli Ezekwe	42	Teacher	Awka	7 th October, 2015
5.	Mrs. Ihueze Adaobi	45	Teacher	Awka	22 nd September, 2016
6.	Miss. Oluchukwu Ikemefuna	34	Teacher	Awka	15 th October, 2015
7.	Mrs. Ugochukwu Grace	70	Retired business woman	Mbaukwu	15 th October, 2015
8.	Mrs. Okafor Grace	55	Teacher	Agulu	22 nd September, 2016